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IMPROVEMENT ERA



NOVEMBER, 1922

VOL. 26

NO. 1

ORGAN OF THE PRIESTHOOD
QUORUMS, THE YOUNG MEN'S
MUTUAL IMPROVEMENT ASSOCIA-
TIONS AND THE SCHOOLS OF THE
CHURCH OF JESUS CHRIST OF ~
LATTER-DAY SAINTS ~~~~~

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Hope

Hope, child, tomorrow, tomorrow and tomorrow still,
And every morrow hope—trust while you live.—*Victor Hugo*

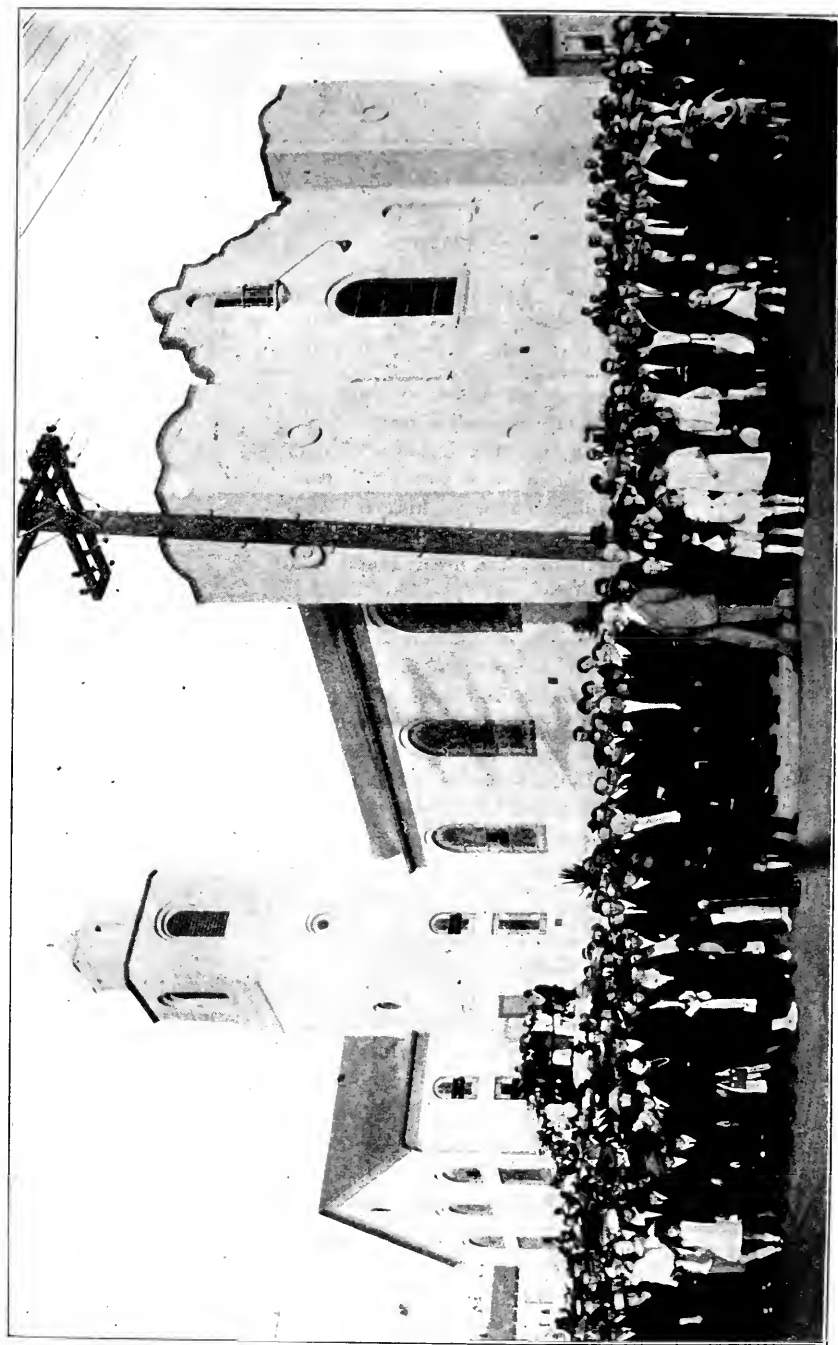
Hope is the Angel of Light,
Silently hovering near;
All through the darkness of night,
Constant its presence of cheer!
Finding the sweet, hidden flowers
Fresh as the blossoms of May,
Bright'ning the drear, lonely hours,
Bidding our griefs hie away.

Hope is a ministering voice,
Golden and pure is its song;
Harken, ye dear ones, rejoice,
Lift up your hearts and be strong!
Smile and believe and renew
All the loved promises fair,
Precious and cherished and true
Hope is the foe of despair.

Hope is the Angel of Love,
Rich and resplendent and just,
Shedding fair light from above,
Answering comfort and trust.
Hope is sustaining and dear—
Who can her glory extol?
Beckoning onward with cheer
Pearl of great price to the soul!

Salem, Utah

Minnie Iverson Hodapp



THE NEW FORTY-THOUSAND DOLLAR CHAPEL IN OCEAN PARK, CALIFORNIA, DEDICATED ON SEPTEMBER 24, BY
PRESIDENT HEBER J. GRANT

IMPROVEMENT ERA

Vol. XXVI

NOVEMBER, 1922

No. 1

A Glimpse into the Secret Diplomacy of the Confederate States

By Dr. A. L. Curtis

Probably the most interesting and instructive subject for religious investigation is the fulfilment of prophecy either ancient or modern. "He that prophesieth, speaketh unto men for edification and exhortation and comfort." This holds true in our day as well as in the days of the Apostle Paul. The prophecy on war given through Joseph Smith, contained in the 87th Section of the Doctrine and Covenants, is of especial interest at this time, since with the close of the late World War we have closed another important chapter in the fulfilment of this prophecy. If the reader is not familiar with or wishes to refresh his mind on this prophecy he can find it as stated above. Space will allow only a resume of the important or outstanding points contained in it. These after giving date are:

1. The prophecy is given in the name of the Lord, "Verily thus saith the Lord."
2. It predicts a series of wars:
3. The first, or the Civil War:
 - (a) The first war as well as the series of wars should begin with the rebellion of South Carolina.
 - (b) The Southern States should be divided against the Northern States.
 - (c) The Southern States should call on other nations, including Great Britain.
4. The second war or the World's War.
 - (a) The nations called upon by the Southern States would either individually or collectively call upon other nations.
 - (b) This call would be for defense against other nations (nations other than those called upon by the South).
 - (c) At this time war should be poured out upon all nations.
5. The Third War or the Race War.

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- (a) After a considerable time.
- (b) Slaves (*i. e.* the negroes) will rise against their masters, *i. e.* —the whites).
- 6. The Fourth War.
 - (a) The remnants (*i. e.*, the Indians) who are left in the land will marshal themselves.
 - (b) They shall vex the Gentiles with a sore vexation.
- 7. Miscellaneous Chastisements of the Lord.
 And with the sword and by blood-shed the inhabitants of the earth shall mourn; and with famine and plagues and earthquakes, and the thunder of heaven and the fierce and vivid lightning also, the inhabitants of the earth shall be made to feel the wrath and indignation and chastening hand of an Almighty God.
- 8. Time.
 This series of wars, famines and plagues, etc., should begin with the first act of the first war or the rebellion of South Carolina, and they should continue "until the consumption decreed hath made an end of all nations" or until the coming of Christ.
- 9. Purpose.
 The purpose is a general punishment and chastisement by the Almighty upon the nations for rejecting him, for slaying the prophets and for persecuting his followers.
- 10. Exhortation and Comfort.
 "Stand ye in holy places and be not moved until the day of the Lord come, for behold it cometh quickly, saith the Lord, Amen!"

It seems to me that we stand mid-way in the accomplishment of this prediction. The first two wars with their blood-shed and horrors are now history. We can look with fear and trembling to the fulfilment of the prediction concerning the last two wars. The future we see dimly but the past is an open book and "He who runs may read." Interesting and instructive though the whole prophecy is and although various phases of it have been treated in a masterly way by many, necessity will permit us but a limited consideration of a limited portion of the prophecy. This portion is: "And the Southern States will call upon other nations, even the nation of Great Britain as it is called; and, they shall also call upon other nations in order to defend themselves against other nations, and then war will be poured out upon all nations." This statement seems so clear that further explanation seems unnecessary but to avoid misunderstanding we will state the propositions separately that are put forth: First—The Southern States will officially call upon foreign nations, among them Great Britain. Second—These nations thus called upon in turn will call upon other nations for the purpose of individual and common defense—not for offensive action but in "order to defend themselves." Third—(From inference the offending nations will not be called upon by the Southern States). Fourth—From the greatness and extent of the resulting conflict, war will be poured out upon all nations.

As soon as the Southern States had seceded and established a separate government with Jefferson Davis as its President and Congress had assembled, one of the first and important steps was to delegate men—prominent and influential men—to represent this Confederate Government at foreign courts. With the memory of the late World War so vividly fixed in our minds, and with this prediction before us, to read the secret diplomatic correspondence of the South is both startling and amazing. I quote a notification of appointment by Mr. Toombs, Confederate Secretary of State:

Department of State, Montgomery, March 16, 1861.

William L. Yancey; Pierre A Rost; A Dudley Mann, Esquires.

Gentlemen:—You have been appointed by the President, by and with the advice and consent of Congress, Special Commissioners to Europe. Herewith you will receive your commissions as such to Great Britain, France, Russia and Belgium. * * *

The Confederate States therefore present themselves (through you) for admission into the family of independent nations and ask for that acknowledgment and friendly recognition. * * *

It is the confident expectation of the President and people of the Confederate States that the enlightened Government of Great Britain will speedily acknowledge our independence and welcome us among the nations of the world. * * *

The arguments (heretofore given but not copied) which you will use with Great Britain to induce her to establish friendly relations with the Confederate States may be employed with France and the other nations to which you are accredited. With each of these countries you will propose to negotiate treaties of friendship, commerce, and navigation similar to that which you will propose to Great Britain.

(Signed) *R. Toombs.*

Is it not a remarkable fact that the principal allied nations are mentioned in this which is probably the first diplomatic document of the Confederate States? Yes—indeed it is, but he who knows the end from the beginning said, “The Southern States will call on other nations, even the nation of Great Britain as it is called; and, they shall also call upon other nations in order to defend themselves against other nations.”

Great Britain is Called Upon

In due time this Commission, consisting of Messers. Yancey, Rost, and Mann, with Mr. Fearn, as Secretary of the Commission, reached London and began active work. Their energies consisted in laying the cause of the South before the people of Great Britain, through newspapers and any other means of publicity. They talked informally with members of Parliament and awaited a psychological time to present their credentials to her Majesty's Government. At last this opportunity came. This consisted of the brilliant success of the Southern troops

at Bull Run, and when they received this official word from the Secretary of State: "It affords me extreme pleasure to announce to you * * * the glorious victory achieved by our army over the forces of the United States. * * * At Manassas," or Bull Run, they acted. Forthwith the following official communication was sent to Earl Russel who is styled Her Britannic Majesty's Principal Secretary of State for Foreign Affairs:

London, 15 Half Moon Street, August 14, 1861.

Earl Russel:—The undersigned, as your Lordship has already on two occasions been verbally and unofficially informed, were appointed on the 16th of March last a Commission to Her Britannic Majesty's Government by the President of the Confederate States of America.

The undersigned were instructed to represent to your Lordship that seven of the Sovereign States * * * had thrown off the Union and formed a Confederacy which they had styled the Confederate States of America.

They were instructed to ask Her Majesty's Government to recognize the fact of the existence of this new power in the world. * * *

(Signed) *W. L. Yancey,*
P. A. Rost,
A. D. Mann.

This Commission visited, besides Great Britain, the Governments of Belgium and France. This will be considered in its appropriate place. The Confederate Congress decided to pursue a different policy with the Commission. It was discontinued, and separate Commissioners were to be sent the principal Governments of the Continent. Mr. Yancey was to remain in Great Britain, Mr. Mann was sent to Belgium, and Mr. Rost was to represent the Confederacy in France and later in Spain. Two new Commissioners, James M. Mason and John Slidell were sent to Great Britain and France respectively. The last two named, while enroute to London on the British steamer "*Trent*", were captured by the U. S. Man-of-War "*Jacinto*" and delivered as prisoners of war to a northern port. The international crisis to which this gave rise and the subsequent delivery of these two men are too well known, for further comment except to be mentioned a little later. Other Commissioners were later sent and will be mentioned hereafter. A volume can be written on the diplomatic relations of the South with Great Britain, if occasion demanded or time permitted. Suffice it to say every envoy sent to the Old World, as far as I can learn, visited Great Britain. We need not go into detail as to the aid given the Southern cause by this nation, which was great. It is enough to state that Great Britain was officially "called upon," and asked for the greatest thing she could give, *i. e., recognition of the Confederacy of the Southern States as a free and independent nation.*

France is Called Upon

The people of Great Britain unmistakably favored the cause of the North, but the officials, or some of them, would have rejoiced to see the Union severed. This would have weakened America as a nation. In France many of the people and practically all of the officials wanted the South to win. So the Commission in France were warmly received. They held informal chats with high Government officials and the Emperor Napoleon III was induced indirectly through them to communicate with Great Britain as to the advisability of joint action of the two Governments in recognition of the South. From one of the Commission's secret and guarded messages sent from Paris to the Secretary of State we find:

We are also reliably informed that Great Britain, which through its Minister here has been urging the French Government to take the lead in recognizing the independence of the Confederacy, declaring its intention to follow in the same line of policy. But that the Emperor's Cabinet at present declines to do so, while at the same time it would be willing to enter into a joint act of recognition. * * * We learn that a majority of the Cabinet and the Emperor are favorably disposed to our cause. * * * We have asked for an unofficial interview with the Emperor. * * *

Things seemed to go well with the Commission and they presented the following official request:

Paris, 9 Rue Merinesnil, October 24, 1861.

His Excellency, Monsieur Thouvenal, etc.

Sir:—The undersigned beg leave to inform your Excellency that they together with Mr. A. Dudley Mann have been commissioned by the President of the Confederate States of America to represent the Government of those States near the Government of His Imperial Majesty, the Emperor of the French, for the purpose of forming friendly relations, and of negotiating a treaty of commerce and navigation.

They respectfully request the honor of an official interview with your Excellency for the purpose of conferring upon the subject of those relations.

(Signed) *W. L. Yancey,*
P. A. Rost,

While the Commission was thus knocking at the door of France something happened which threw all Europe in commotion and sent these men hurrying to London, leaving France unofficially called upon. This incident was the seizure of James S. Mason and John Slidell as referred to. The Commission at this time found its chief duty in Great Britain, to further inflame the minds of the British people and aggravate the hostile feeling this unfortunate occurrence produced. By the time the Northern States had humbled themselves before the people of Great Britain and had released these men as prisoners of war, and the *Trent* affair had been closed, time

had elapsed and the minds of some of the principal men of France had changed. When the Commission returned to France they were advised not to request recognition until affairs had taken a change and assumed a more favorable aspect for the Confederacy. This advice they concluded to heed. In the meantime John S. Slidell, the newly commissioned envoy to France, had arrived. From the fact that his capture and release had given rise to international controversy, he was hailed somewhat as a hero. He was received in the highest society and conferred with members of the Court. He even hobnobbed with the Emperor himself. The following is taken from a memorandum, secretly sent to the Secretary of State, of a confidential interview with the Emperor by Slidell:

The Emperor received me in a most friendly manner. * * * He had no scruples in declaring his sympathies were with the South. That his only desire was to know how to give them effect. * * * The Emperor asked, "What do you think of the joint mediation of France, England and Russia? Would it if proposed be accepted by the two parties?" I replied that some months since I would have said that the North would unhesitatingly reject it, but that now it would probably accept it; that I could not venture to say how it would be received at Richmond. I could only give him my own individual opinion.

I had no faith in England and believed that Russia would lean strongly to the Northern side, that the mediation of the three powers when France could be outvoted, would not be acceptable; that we might with certain assurances consent to the joint mediation of France and England; but knowing as I did the Emperor's sentiments I would gladly submit to his umirage. The Emperor said, "My own preference is for a proposition of an armistice of six months, with the Southern ports open to the commerce of the world. This would put a stop to the effusion of blood and hostilities would probably never be resumed. We can urge it on the high grounds of humanity and the interest of the civilized world. If it be refused by the North it will afford good reason for recognition and perhaps for more active intervention."

I said that such a course would be judicious and acceptable, indeed it was one I had suggested to Mr. Thouvenal when I first saw him in February last. That I feared, however, he would find it as difficult to obtain the co-operation of England for it as for recognition. He said that he had reason to suppose the contrary, that he had a letter from the King of the Belgians that he would show me. He did so. It was an autograph letter from King Leopold to the Emperor, dated Brussels, 15 October. The date is important as Queen Victoria was then at Brussels. The King urges in the warmest manner, for the cause of humanity and in the interests of the suffering populations of Europe, that prompt and strenuous effort should be made by France, Russia and England to put an end to the bloody war that now desolates America.

He expresses his earnest conviction that all attempts to reconstruct the Union are hopeless, that final separation is an accomplished fact, and that it is the duty of the Great powers so to treat it that recognition, or any other course that might be thought best calculated to bring about a peace, should at once be adopted.

The appeal is made with great earnestness to the Emperor to bring the whole weight of his great name and authority to bear on the most

important question of his day. It is universally believed that King Leopold's counsels have more influence with Queen Victoria than those of any other living man.

The Emperor asked why we had not created a navy. He said that we ought to have one. * * * I replied * * * "We had built two vessels in England and were now building others, two of which would be powerful iron-clad steamers, that the great difficulty was not to build but to man and arm them, under the existing regulations of neutrality, that if the Emperor would give only some kind of verbal assurance that his police would not observe too closely when we wished to put on guns and men we would gladly avail ourselves of it."

He said, "Why could you not have them built as for the Italian Government? I do not think it would be difficult, but will consult the Minister of Marine about it."

I forgot to mention that King Leopold, in his letter, spoke of his wishes for the success of the French arms in Mexico.

July 21, 1862, Mr. Slidell presented in writing an official request that the Government of His Imperial Majesty recognize the Confederate States of America and to this application he attached a memorandum, offering in exchange one-hundred million francs worth of cotton, free importation of all French goods, that 500,000 bales of cotton would be shipped to France and also "alliances defensive and offensive for Mexican affairs."

The pet dream of Louis Napoleon to found an Empire in Mexico and place Maximilian, Archduke of Austria, on the throne, forced itself into diplomatic consideration. The plans for this had been worked out and were ready to be put into effect. On a pretense of collecting bad debts the French army had been sent to Mexico and invaded that republic. Maximilian had left Austria and was paying a visit to the King of Belgium. During this time negotiation between the Archduke and the court of the Emperor were actively going on. When matters were understood and definite arrangements reached Maximilian visited Paris. Of this Slidell transmitted the following:

The archduke Maximilian is expected here this evening. I have good reason to believe that his prolonged stay at Brussels was caused by his determination not to commit himself definitely to the acceptance of the Mexican crown until he should have received from the Emperor positive assurance of support, in the event of difficulties with the Government at Washington, and that the assurance had been given. I shall ask an interview with the Archduke. * * *

France was formally and officially "called upon."

Belgium is Called Upon

Belgium, Jan. 5, 1863.

M. Rogier, Minister of Foreign Affairs.

Sir:—In the communications which the undersigned has hitherto addressed to His Excellency, Mr. Rogier, Minister of Foreign Affairs, he has refrained from asking for the formal recognition of the independence of the Confederate States of America by the Government of Belgium, as ample as were his justifications for proceeding to make such request. The

time, however, has at length arrived when, without a disregard of the trusts which were confided to him, he can no longer delay signifying his solicitude that such recognition shall occur.

In performing this duty it is proper that the undersigned should inform His Excellency, Mr. Rogier, that when the Confederate States immediately after the adoption of the Constitution determined to send Commissioners to Europe to establish relations with the most influential nations thereof, they primarily associated Belgium with Great Britain, France and Russia, contracted as were her dimensions relatively and small as was her population. * * *

(Signed) *A. Dudley Mann.*

In the King of the Belgians the South found a true and enduring friend. Mann's next communications contain: "I have now satisfactory reasons for believing King Leopold renewed his exertions with increased energy to procure European recognition of the Confederate States." Had King Leopold stood at the head of a great and powerful nation, the Southern States would have been recognized. It is sufficient to say Belgium was officially "called upon."

(To be concluded)

Payson, Utah

Good-bye

Goodbye, old pal, we have come at last
 To the parting of the ways;
 Though bosom companions we have been
 Through stormy and sunshiny days.
 Your slave I have been since the time of youth
 And I crave you in every vein;
 But I'd rather die than be fettered by
 The slaver's galling chain.

Goodbye, old pal, we are friends no more,
 Though together we've been for years.
 You have known my love; you have known my hate,
 You have been with me in my tears.
 We have faced the wrath of the blizzard's blast;
 We have sweltered in heat on the plain,
 But I loathe you now and have taken a vow
 That we'll never be friends again.

Goodbye, old pal, I can not declare
 I appreciate what you have wrought.
 For I was your slave, and only could rave,
 When you held me from good that I sought.

Goodbye, old pal, you have dragged me down,
 Till I'm not what I ought to be.
 And I owe no debt to you, vile cigarette,
 For the things you have done for me.

Goodbye, old pal, you have clouded my brain,
 And hollowed my chest—and yet
 I know that I can show that I'm still a man,
 Then, goodbye to you—vile cigarette.

Glenwoodville, Alberta

Willard Greene Richards.



Hearts and Hollyhocks

*A Story of Love, Struggle
and Society*

by
Ruth Moench Bell

Chapter I

"I wonder if Judy's gone to bed yet," Edna cried happily, "I want her to see it to-night." And she held up her new diamond that sparkled in the moon-light.

"She's up," John Shirley smiled, as he peered through the porch vines, over to the next house across the lawn. "Phil's car is still tied up there; and it isn't even champing on the bit or pawing the ground to be off. I shouldn't be surprised if Judith is up just-about as long as you are to-night, young lady," John added. "Phil was planning to give her hers to-night, too."

"Her engagement ring?" Edna exclaimed, lifting her face from its new resting place on John's shoulder.

"That's his plan if his courage holds and her heart agrees."

"Oh, won't it be lovely? Judith will run over to show me hers and then I'll say, 'Your's is not the only one, if you please.' And then she'll grab my hand and we'll both hold up our rings to the light."

John's face clouded. "Do you always show each other everything and tell each other everything?"

"Always," Edna declared fervently. "There's never been anything but this little patch of lawn between us. We always brush and braid our hair together at night, and Judith even runs across the lawn sometimes in her—her—negligée to tell me something else before she can sleep. We both—"

"Yes, you both—" John prompted, as Edna's face grew suddenly rather pink.

"We both prayed on our knees last night that Phil and you would—"

"Would—" John encouraged eager for the girlish confession.

"Would—well just what happened to-night," Edna admitted frankly. "It has been a terrible suspense. Judith was almost sure that you cared for me. And I was confident that Phil loved her. But I was not sure about you and Judith could not believe about Phil. Oh, I hope he tells her. It would be cruel if she had to wait any longer for her happiness. We've always been together in everything."

John did not reply. He was looking intently at the tiny diamond on Edna's slim finger.

"You are not jealous of Judith, John?" Edna murmured.

"Jealous, sweetheart? Not a bit of it! I was only wondering how girls took things. You know everything gains or loses by comparison. And this small stone—well, we both bought our girl's rings today. Phil merely selected the finest stone in the latest platinum setting and wrote out a check; while I had been saving for a year to get the tiniest, perfect stone for the girl I love."

Something seemed to clutch her heart as Edna kissed the stone. Almost in tears she breathed: "John, it is a thousand times more precious. And to think that you cared for me for a whole year! And thought of me every time you put by something for this token of your love."

That evening, after John and Phil had gone, the two girls ran to each other's arms with their happy confidences. Edna held up proudly the small diamond John had saved so desperately to buy. She remembered that Phil's father owned the mills at which John would be glad to be only the book-keeper. She felt proud of John that he had worked up to that for she knew he had done it all himself, unaided, and she felt confident that big things were ahead of him.

Judith glanced at Edna's stone and tried to hide hers out of sympathy for Edna. It was not the contrast between the great, blue, full karat diamond in its luxurious, platinum setting, and the small, but perfect stone. It was Judith's unconscious action and the suggestion of pity, that pained Edna.

She felt hurt just a little, the next day, too, when the girls exclaimed over Judith's glorious stone and then tried to be equally enthusiastic over hers. Edna almost made up her mind to wear her ring only in her own room and when John was with her, out of loyalty to John. After all it was just a sweet secret between them. In her room the little stone sparkled out so bravely to her from its velvet case, so bravely because it seemed to say:

"John loves you. John, with the odds all against him, is ready to brave the world and the future for you. With no inheritance and only a business education, and a meager one at that, John courageously looks ahead to his own fireside and family and is ready to face the storms and the stress of circumstances for you."

And so it happened that Edna did not have her ring on when John dropped in unexpectedly that next evening. It was not that she loved John or his ring less; but she did not intend, out of loyalty, that John or his ring should suffer in any way by comparison with Philip Curwood and his ring.

"By the way, where's your ring?" John wondered, as he squeezed Edna's hand playfully. "Was it so new you forgot to put it on?"

How could she tell him that was not the reason? How could she tell him that a dozen times that day she had run up stairs to take another peep at the precious symbol of their love? The moment slipped by and the full confession was not made. "It is little confidences that draw hearts close together into a true lover's knot," Edna's grandmother had often said. Edna thought of it then as she wondered what she should do.

Before Edna could decide to talk it all over with John, she was too late to say anything. John was saying, earnestly:

"By the way, Edna, let's run our home, as I hope I can persuade Phil to run the business, when he comes to be its manager. I mean with complete understanding, the books open, you know. I want you to know the exact size of our income. We can make out our budget and allow so much for rent, a certain sum for living expenses. Then there are our personal expenses. I don't want you to have to beg for pin-money. Something should be saved, too, every month. I found it was best to put it in the bank the first thing so I would not be tempted to spend it."

"I think that is the best way," Edna agreed. "I know I should just die if I had to ask you for every penny. I've always had to coax father for a new frock or hat. And sometimes I suppose he let me have things he could not afford just because I coaxed."

"I know many a wife spends more than her husband's income will allow. And many a workman demands more than the business will stand because neither knows what the actual conditions are."

"Yes, and I suppose some women skimp along miserably when they might have more if things were talked over more between husband and wife."

"And some workmen get too little while the employer grows wealthy. That's what I'm trying to get at—understanding between husband and wife; understanding between workmen and employer. Misunderstanding is like an undercurrent running in the opposite direction from the surface. It is the undertow that catches the little matrimonial barque and sucks it under," John exclaimed eloquently. "I have only two fears for our future. That is one of them. The other—oh, well, I'll be on my guard against that."

"Oh, please, aren't you going to tell me?" Edna coaxed. "I'm a thousand times more interested in it."

"Not tonight," John evaded. "We've been serious enough for one evening. I promise to tell you if I see any danger of its wrecking our happiness."

Neither realized that the confidence they did not share was

the confidences of all confidences which would have made them a unit against the impending calamity which threatened them and which John alone recognized.

"There is one secret I shall tell you," he smiled, "but mum is the word. The public generally will not know for some time. And even Judith must not be told unless Phil tells her."

"You seem to think me a tattle-tale," Edna pouted prettily not one whit annoyed.

"Well, not exactly," John laughed, "but you must remember you once pleaded guilty to a charge of telling a certain young lady everything."

"Oh, Judith," Edna laughed merrily. "I vow I shall not even tell Judith. Though I'd better leave town tonight so I won't be tempted."

"Maybe Phil will tell her. Phil's father is going to Europe, soon after Phil's honeymoon, to be gone for at least two years. And Phil and I are to run the business. I'm to be book-keeper, auditor and consulting adviser. Isn't it splendid of Phil's father to have so much confidence in me? If I have my way, we'll take the men into our confidence and give them a genuine interest in the business. Then, in time, we could put it on the profit sharing plan so each man would work for the business as if it were his own."

"What does Phil think about the plan?"

"He doesn't favor it as yet. His father did not favor it. Yet they have had strike after strike to settle. And some of those strikes have happened when the mills were operating at a daily loss. Then Phil and his father feel angry at the men and their unions. If they had known what the actual conditions were, every man would have gladly worked longer hours and taken less pay. On the other hand, the mills are only operating nine months in the year. Hence, what seems a high wage is not high when one considers that a workman must save enough in those nine months to carry him over the other three and still leave him a balance for the proverbial rainy day."

"I should think Phil would see it that way even if his father can't."

"I can get Phil to see it if I can get him in closer touch with his men and their families. I want him to see how unelastic a definite wage is for the up-keep of a family and meet the exigencies of sickness, accident, education and old age. That is where the profit sharing plan comes in. A man would work with greater hope and interest if he knew that his work would help him to a margin, however small, over his wage. Every man would save to invest in the business instead of turning his earnings

to some smooth tongued promoter for some wildcat scheme for sudden wealth."

John broke off suddenly, "I'm not boring you?" he smiled.

"Boring me? I feel so pleased that you are confiding in me. And so proud that you can think things out like this."

"Well, I feel this way: God gives one a certain experience that he may fill a definite need in the world. That's why I think I was made for this purpose. Phil has never gone hungry; neither has his father nor his father's father. They've never worked for a definite amount. They've never wondered what would happen if the wage-earner met with an accident or was taken ill or lost his life. Expenses and no income, old age with no prospects of a saving account to keep one and bury him decently, are some things Phil's family have never known. For that reason to them a workman is a stupid, greedy, selfish, ungrateful wretch."

They were silent for a time dreaming of their future. Then John reached over and pressed Edna's hand. "But it all means," he cried happily, "that we may be married at once, if you are willing."

"Oh, lovely," Edna smiled. "We'll have a double wedding. Judith says she and Phil are to be married at once." Then Edna's face clouded. Judith's wedding would probably be a very grand affair while her's must be quiet and humble.

"Yes, a double wedding," John repeated. And his face, too, was clouded.

"I wish you'd tell me what that other thing was that might spoil our happiness," Edna begged.

"I was perilously near, sweetheart," John confessed. "But it wouldn't be right now. I promise to see that our barque sails smoothly. It is the set of the sail that counts after all:

"One ship goes east, another west,
By the selfsame winds that blow;
'Tis the set of the sail, and not the gale,
That determines the way they go.
Like the winds of the sea are the ways of fate,
As we voyage along through life;
'Tis the set of the soul that decides the goal,
And not the calm nor the strife."

John looked so big and manly as he stood there, his brow bared and lifted to the breeze, his arms folded across his chest, his soul poised for its flight with his soul mate, it was on Edna's lips to say: "John, I wish there were only we two in all the world, our world, only we two in the boat, nothing to divert us from keeping our sails set right."

But the words went unsaid. John clasped his arms about

her and kissed her good-night. She watched him out of sight, her heart aching with the weight of its love for him and the fear that she might in some way fail him to whom she meant so much.

Chapter II

"A double wedding," Judith sang out happily, grasping Edna about the waist and swinging her around.

"Oh, but I can't afford a magnificent wedding like you can," Edna sighed.

"We'll have it at my house," Judith declared. "A double wedding won't cost one cent more and it will be so romantic. We both have the same friends so we wouldn't even have to make a larger wedding cake. Two wedding bells! Two brides! Oh, won't it be lovely? Eight bridesmaids, four behind me and four behind you! And best men and two little flower girls. Ida Mac and little chubby Dix for ring bearer. Won't it be grand?"

"We'd have to have two ring bearers," Edna corrected. "It would be a dream of a wedding. I'll see what John says."

"Then if we could go away for our honeymoon together!"

"We might set out together," Edna smiled, "but I want John all to myself for two whole weeks."

"And I want Phil. But it would be fun if we could see each other, too, so we could have someone who would listen while we reccount the wonderful characteristics of our heroes."

"Shall you be married in the temple?" Edna asked.

"I think I'd rather have the bishop or some fine man perform the ceremony at the wedding."

"Oh, but it isn't the same thing," Edna protested, "it isn't the same even if a bishop does perform the ceremony."

"I suppose we'd better talk it over with the boys," Judith laughed, "maybe the boys will have something to say about it."

"No, what they say doesn't count till after the ceremony, if that's what you two are discussing," John grinned as he swung himself up onto Edna's porch where the two girls were sitting. "Have it your own way this time, young lady," he laughed, as he perched himself on the arm of Edna's rocker. "Have it your own way for a while; then, I'll step in and take the oars."

"I'll rock the boat if you do," Edna threatened.

"And spill us both out. If that isn't just like a woman. By the way, we couldn't see you two behind these vines, so Phil is probably poking about across the lawn wondering where his lady love lurks."

"If that isn't just the clumsiest way of getting rid of a third," Judith laughed. At that moment a chirping call which she recog-

nized as Phil's caught her ear. "I wouldn't stay here for the world," she rippled promptly following the sound.

"We've made some wonderful plans, John," Edna began, "a double wedding, the finest ever seen in Winthrop, wedding bells, bridesmaids, flower girls, ring-bearers, best men—"

"Any bridegrooms?" John inquired.

"I believe you men are jealous."

"No, we're not jealous exactly; but I did read an account of a fashionable wedding in which the name of the bridegroom was not even mentioned. But seriously I think it ill-advised. We are just beginning to feel the after effects of the war. Every war is followed by this re-adjustment period. First come the high prices, profiteering. We've had both of these. Then come the decline to normal, bank failures, business failures, men out of work, anxiety on the part of the employers, bitterness on the part of the unemployed. And when the employers feast and revel, those whose toil helped build the business feel injured and morose."

"But Judith is not in the business yet. She is only going to marry into the business."

"But the price of that wedding would feed hundreds who will go hungry this winter."

"Then you do not approve of the double wedding?" Edna cried in deepest disappointment.

John took her two hands and looked into her eyes for his answer. "Can't we, just you and I," he pleaded earnestly, "live our lives in our own way, dear? I haven't Phil's wealth. You haven't Judith's."

"A bride is only a bride once," Edna urged much softened.

"And where could she appear more lovely or angelic than in the temple? I have always pictured my bride in the temple, passing through the marriage ceremony so holy!"

"Could we be married in the temple and then have the reception with Judith afterwards, as she wanted to?"

"I suppose so, if you two can arrange it."

"Judith was hoping we might take our honeymoons together," Edna spoke with some hesitation, wondering whether John could afford a vacation even, to say nothing of a honeymoon.

"Would you want to be with them or me?" John asked with a smile.

"I'd rather be with you, alone," Edna answered, nestling in his arms.

"Then will you trust the honeymoon to me. And we will keep it a secret till we get back."

"A secret even from me?"

"A delightful surprise for you, I hope it will be, but a secret from the rest."

"All right," Edna agreed, glad in her heart that there was to be a trip of some kind with John. "I'll give you your way about the wedding ceremony. You will give me mine about the wedding reception. I give you your way about the honeymoon. Then I have my innings on the next decision."

"Artful lassie, I suppose that will be fair," John laughed. "And that is probably what a happy marriage means, a yielding to each other. Only promise me that whatever happens you will always tell me all, everything that is in your heart, so our little boat will sail smoothly along to a snug harbor."

Edna said, "Yes," and meant it with her goodnight kiss. And John squared his shoulders and trudged happily homeward.

* * *

The double wedding was a brilliant social affair. After the beautiful temple service, Edna felt as if she would prefer to slip away somewhere with John, out under the sky with only the grass and trees and birds. She wanted to be alone to think it all out and talk it all over with John.

It was all so wonderful that out of the world of women he should have chosen her. And that now, for better or for worse, they were to influence each other's lives and the lives of those around them. Most of all, each must be to the other a joy, a comfort, an inspiration. She wanted to have time to think of all the beautiful things men had said about women, their wives or sweethearts, or mother or sister.

"I must be all these to John," she thought, "since he has no mother or sister. My love must be sweeter and stronger and truer because I must supply the place of mother, sister, sweetheart and wife."

There was no time then for thoughts. Edna must dress hurriedly, amidst all sorts of joyous excitement. John was hustled away, also, to be properly attired.

The two brides were lovely in their bridal finery. They were a charming contrast, Judith so tall and dignified, a handsome brunette, Edna, small and dainty and golden-haired.

Phil walked with the easy assurance of the man who is confident of the future, knowing he can provide handsomely for brunette; Edna, small and dainty and golden-haired.

John came with a spiritual faith and confidence. His eyes, as he looked at Edna, were beaming with love for her, trust in God and belief in himself. He looked as if he felt that whatever the odds pitted against him, with the grace of God and the support of his wife, his courage and hope would carry him through.

The eyes of all were on the two fine couples; but they lingered on John. Many noted and remembered, long afterwards, the sincerity of purpose in his eyes, the tender regard for Edna and the spiritual trust in God. Perhaps because he had no mother, every mother there yearned for him, as if he had been her son. Every father there longed to be in the young man's counsels, longed to father him through the early years of his manhood. Every girl envied Edna. There was a look in his eyes that said he would be good to her whatever happened.

There were tears and congratulations and laughter, music and merrymaking. Then the bridal bouquets were dropped from the stairs into the arms of two expectant bridesmaids and Edna and Judith ran to their rooms to dress for their departure.

"Where to?" Edna cried as she clasped her friend before she was hurried away.

"To Florida," Judith laughed. "And where are you off to? Hasn't he told you yet?"

"Not a word," Edna murmured. And then the two were whisked away from each other.

Amid showers of rice and old shoes, Judith and Phil were escorted to their car, and from the home to the station. Edna and John were to go on a later train.

However, in the midst of preparations for Judith and Phil's departure, while no one was thinking of anyone but the departing couple, Edna felt an arm suddenly close about her, and she was quietly whisked out the back door and into a waiting auto that threaded its way through the drive usually reserved for coal wagons and grocer's carts.

Before the crowd was aware that John had any idea of outwitting them, Edna and John were on their way to their honeymoon somewhere.

(To be continued)



Boy Scouts and Friends Building a Swimming Pool at Raymond, Alberta, Canada. The Pool is now Complete

Worship Among the Hopi Indians

By J. M. Sjodahl

Elder C. L. Christensen, for many years a missionary among the Indians, whose interesting letter on "Hopi Legends" appeared in the April, 1921, number of the *Era*, gives a further account of certain religious ceremonies performed by the Hopi tribe and witnessed by him.

Elder Christensen states that in 1877 there were many aged men in the Oraibi village, which was occupied by the oldest and most important of the Hopi tribe. One of them claimed to be 126 years old, and this youngster was most enthusiastic when describing the greatness and importance of the once numerous nation.

The Hopis had stone tablets, Elder Christensen tells us, on which could be seen strange glyphs, and these tablets, it was stated, originated during a period of temple building. For four hundred years, the Indians said, they had not been able to build temples. The last structure of this kind was begun on the Mesa Verde, Colorado, the farthest point north on which their temple building had been attempted. In their temples, it was said, their people used to offer sacrifices for their departed ancestors. However, some kind of ceremonies were still performed in their underground "work shops." These are quite large, being as much as 80 by 45 feet, and 20 feet from floor to ceiling, and access is gained to the interior only through the roof by means of ladders.

Elder Christensen describes the religious services in one of these rooms, as witnessed by him. He said:

By courtesy of my friend, Elder Tuba, I was seated in one corner near a veil that had been stretched across the west end of the large "work shop." This veil was purple and was said to be very old. It was used only for religious services. On the top were two pretty birds, representing doves, probably. They moved back and forward on the veil, being manipulated by means of some fine thread. They seemed to be in the act of mating. Tuba told me that they were the means of communication between us and the unseen world behind the veil, where there were three men representing the three creators of the universe. Near the center of the veil were seen two beautifully dressed figures, or dolls. One faced the audience; the other had his back turned towards us.

The Indians continued all night in worship, and finally the two figures in the aperture in the veil moved, reversing

their positions, and a voice was heard: "Misiah umptu-wa;" meaning, "Messiah grant you your petition." The two figures, or dolls, were said to represent, one a high priest and the other a higher priest.

The twenty-four worshipers were almost entirely undressed. Each wore only an apron of white cotton, ornamented with some curious designs and reaching clear around the body. When moving towards the veil, they would grip hands in many different ways. When moving back they would separate. They were all the time solemn-looking beyond description, and they did not utter a word. The three characters behind the veil played drums and it was said that the world would have to dance to that music, or perish.

J. Walter Fewkes, chief of the Bureau of American Ethnology, who has made a special study of the culture of the Pueblo Indians, in his report to the Smithsonian Institution for 1918, gives a detailed description of what he regards as "The Sun Worship of the Hopi Indians" which may throw further light on the ceremonies witnessed by Elder Christensen.

It appears that the Hopis have more than one form of ritualistic services. The rites observed at our Christmas time—at the time of the winter solstice—are said to be quite elaborate at Walpi. The so-called fertilization ceremony at the time of the vernal equinox as performed at Oraibi, is identical in intention with the winter solstice ceremonies at Walpi, but it is modified in some of the details, one of which is the introduction of a portable screen or veil consisting of a rectangular frame over which is stretched a cotton cloth bearing various designs in addition to the germ god. The lower part is covered with corn seeds. On one side of the central figure is a figure representing the sun, and on the other one of the moon. On top there are semi-circular hoops covered with cotton-wool to represent storm clouds.

The main object of the ceremonies, Mr. Fewkes says, is the fertilization of corn, represented by the kernels attached to the lower part of the screen. During the songs an invocation is sung to the Great Snake, although no effigy or other representation of this being is used at that time. Shortly after this rite, there appears in the kiva, a personification of the sky god, wearing on his head a star with four points. In his hand he carries a disc upon which the sun emblem is painted.

Mr. Fewkes describes a number of other weird dramatizations of the Hopi Indians, such as the honor paid to *Katcinas*, or ancestral personages and clan founders; the snake dance, the flute festival, etc. The *Katcinas*, who once lived on earth, but

now passed beyond, are supposed to have power to aid their living descendants. They are therefore implored from time to time to manifest their power among the living. The occasions of their supposed visits are great festivals, and their arrival and departure for their abode are celebrated by elaborate dramatizations in which masked actors impersonate the dead.

It is a striking fact that the Indians all the way from the Pueblo area in Arizona, Utah, Colorado, and New Mexico to the Nahuas of Mexico, the Mayas, Quiches and kindred peoples in Central America, and the various tribes and nations under Inca rule in Peru and the northern part of Chile had some form of services in which reverence was paid to the sun and the serpent, particularly the plumed, or winged serpent.

In Peru the Spaniards, at the time of the conquest, found "sun worship" practiced at four great annual festivals at the solstices and equinoxes, and at these festivals llamas and alpacas, rabbits and birds, maize and vegetables, were sacrificed in the form of burnt offerings, as an expression of gratitude to the Being that had created them for the support of man.

In the traditions of the Nahuas, Quetzalcoatl holds the first place. He is worshiped, says Nadiallac, as the incarnation of "the serpent sun," the creator of all things. The name means "bird serpent." As the lord and ruler of the clouds he was represented as a bird; as the lord of the lightning and the thunders he was represented as a serpent, according to John Fiske.

It is perfectly clear from all that is known of Indian pre-historic religious ideas that the sun and the winged serpent were the symbols of the power and glory and majesty of the Creator, and that the intelligent Indians worshiped God under these, as well as other, symbols. To them the serpent did not represent the evil power, but the creative, life-giving forces, analogous to the serpent image lifted up by Moses in the wilderness, which, according to John, the beloved, our Lord said symbolized him, "the Son of man." (John 3:14.)

According to Nadiallac, the Pueblo Indians at one time occupied the valleys drained by the San Juan, Rio Grande del Norte, Colorado, Chiquito, and their tributaries, an area of about 200,000 square miles. In some respects they were unlike other Indians of North America, especially in the construction of their houses, in which they lived in a kind of United Order. In other respects they showed a common origin with other branches of the race. They were an agricultural people, but were often forced to defend themselves against savage enemies. That is indicated by the number of arrow points and other weapons found in and near their dwellings.

The Bible and Life

By Joseph A. West

II (Conclusion)

To people who believe in an unconscious, impersonal pre-existence, or who have a vague and indefinite idea of God and his attributes, the acceptance of man's origin through the lower animals may seem consistent. There are theological seminaries whose definition of God is still based upon the Nicene creed, that teach this theory of man's origin just as it is taught in the public schools. But to those who believe in a conscious pre-existence, and the fatherhood of God, the idea is inconsistent.

It should be remembered that the accepted scientific ideas of today may be denied tomorrow. A few years ago spontaneous generation was believed in, but the experiments of Pasteur and others have completely revolutionized scientific thought upon this subject. And so with many other once accepted theories.

The trouble lies in the impossibility of the finite mind of man being always able to determine just what truth is. It requires the inspiration of the Lord to enable him to do this, hence the scriptural saying, "There is a spirit in man, and the spirit of God giveth him understanding." By this means Joseph Smith received enlightenment upon a number of the great problems of life. But let us now say a word concerning the unanswered questions under consideration in our former article upon the subject:

1. That Adam and Eve were "created out of the dust of the earth" like the Egyptians and Babylonians were wont to create their heathen deities, and, in the last analysis therefore, it is only a question of which is the most dignified origin for man, "mud or monkey."

2. That Adam, instead of dying in a day of 24 hours in which he partook of the forbidden fruit, lived to be 930 years of age, and therefore, the scriptures contradict themselves.

In the *Pearl of Great Price*, Chapter 6, Book of Moses, there is recorded a conversation between the Lord and Adam, in which Adam asks why it is necessary to be baptized. The Lord, after explaining how sin came into the world through the fall, delivers the following significant command:

Therefore, I give unto you a commandment, to teach these things freely unto your children, saying: That by reason of transgression cometh the

fall, which fall bringeth death, and inasmuch as ye were born unto the world of water and blood, and the spirit which I made, and so OF DUST BECAME A LIVING SOUL, even so must ye be born again into the Kingdom of Heaven, of water and of the spirit, and be sanctified by blood, even the blood of mine Only Begotten * * * for by the water ye keep the commandment, by the spirit are ye justified, and by the blood are ye sanctified, etc.

From the commencement of life until its close, man draws sustenance from the elements of this earth, and thereby he grows and develops until he attains to the full stature of manhood, if so long preserved; and when death ensues, his remains ultimately narrow down to a few handfuls of dust. Not only Adam, but all men and women, since his and Eve's time, were thus created "out of the dust of the ground," and hence the attempt to compare the Bible account of man's formation to the moulding of an inanimate image from clay, is quite ridiculous.

As to the Lord's statement that in the *day* that Adam should partake of the forbidden fruit he should surely die, whereas he lived to be 930 years of age, I would refer to the saying of Apostle Peter, *viz.*: "A day with the Lord is as a thousand years." Notice "as a thousand years," not, "is a thousand years." (II Peter, 3:8; Ps. 90:4). But even so, neither Adam nor any of his posterity lived beyond this period, Methuselah, the oldest man, having lived but 969 years. Herein we have another proof that the term, "day," means a *time* of varying duration, according to its application. In this case, it may have referred to God's reckoning of time, according to the revolutions of the world upon which he dwells just as we reckon time by the diurnal revolutions of this earth. This was revealed to Joseph Smith in his translation of the little volume from which I have previously quoted, the *Pearl of Great Price*, from which in the writings of Abraham, Chapter 3, we have the following:

And I, Abraham, had the Urim and Thummim, which the Lord, my God, had given unto me in Ur of the Chaldees; and I saw the stars, that they were very great, and that one of them was nearest unto the throne of God; and there were many great ones which were near unto it; and the Lord said unto me: These are the governing ones, and the name of the great one is Kolob, because it is near unto me, for I am the Lord thy God; I have set this one to govern all those which belong to the same order as that upon which thou standest. And the Lord said unto me—that Kolob was after the—manner of the Lord * * * that one revolution was a day unto the Lord, after his manner of reckoning it being a thousand years according to the time appointed to that upon which thou standest. This is the reckoning of the Lord's time according to the reckoning of Kolob.

Referring now to a leading question, the excluding of the teaching of evolution from the public schools. It requires the combined influence of the fear of the law, rigidly enforced; the

force of public opinion, the moral conscience of the individual, and all the religious influence that can be brought to bear, to keep men moral and righteous, and then we have none too good a world. Sectarian doctrines, of course, must not be taught in our public schools. This belongs to the home, and theological seminaries. But neither should educators be allowed to teach any subject in our public schools that will undermine the faith of the children in religious belief, or in a belief in God. This, I think, is carrying the freedom of the schools too far and destroying their influence for the ultimate good of our children. The tax-payer is not paying them to tear down, but to upbuild everything that would make for the moral worth of coming generations; for, after all, this is the true test of a nation's future greatness.

As tersely expressed in a recent issue of the *Literary Digest*, "national greatness depends less upon the number of men to the square mile than to the number of square men to the mile."

As to how far the teaching of evolution in our public schools has a tendency to destroy a belief in God and Christianity, that depends largely upon the attitude of the teacher and his conception of the subject. Some Christian evolutionists who believe in pre-existence as taught in the Bible, take this view: By whatever method God created men, he must have created him spiritually first. If evolution be the plan, then all the various forms of life through which he was evolved, must have been preceded by a like spiritual creation. But instead of just creating matter and force and leaving them, by some self-existent law, to work out the wonderful mechanism of man's mortal body, he, God, was and is right here directing by his innumerable agencies every step in the great progressive march of the universe, just as every Christian believes him to be overruling for the good of all, the affairs of men and nations, and that, too, without any interference whatever with free agency.

"But," says one, "how can God do this throughout the whole expanse of the universe if he is a personality, as the Bible teaches, who cannot occupy more than one place at one and the same time?" Just as a great general through his many subordinates, by wireless, and through other means of communication can direct and control the destiny of the millions of men under his command; only infinitely more so, for God is omniscient, omnipresent, and omnipotent, because of the wonderful development of his faculties and powers and the multifarious and innumerable agencies at his command, including the Holy Priesthood, and the marvelous influence called the Holy Spirit, which pervades all space and is the life of all things and the power by which all things are upheld or sustained.

Scientists claim that the discovery of the remains of pre-historic man disproves the Mosaic account of creation, so far as it makes Adam the first man to be created by the Lord. If they were as anxious to harmonize the truths of science and the Bible as they are to antagonize them, they would say that pre-historic man might also have been swept from the earth before Adam's time, thus leaving him at the head of the present race of man, as the first and only progenitor thereof. God's first command to Adam to "multiply and *replenish* the earth" plainly implies that the earth had been previously inhabited.

It is true that there are many infidels among scientists, and especially among those who believe in the current theory of evolution, but this is largely accounted for because of the many contradictory and inconsistent things to be found among the various churches, and the seeming inharmony in the scriptures themselves; also, because men's training in scientific research has led them to deal only with demonstrable facts, whereas the things of God are only spiritually discerned.

Huxley, one of Darwin's greatest champions, in writing to John Morley, says:

"It flashes across me at all sorts of times with a sort of horror, that in 1900, I shall probably know no more of what is going on than I did in 1800. I would sooner be in hell a great deal—at any rate in one of the upper circles where the company and climate are not too trying. I wonder if you are ever plagued in this way?"

Yet Huxley belonged to that class of scientists who believed it took hundreds and perhaps thousands of millions of years to form the earth and to evolve man, and that the most wonderful harmony and consummate wisdom is manifest throughout the universe. Notwithstanding this, man, the crowning glory of creation, he inferred, is destined to live but a few short years and then pass into complete and eternal oblivion. Is this not a sad commentary upon the foresight, wisdom and majesty of that creative power, or force, or personality, whichever men may choose to call it, by which all things were brought into existence, and have, for eons past, been so wonderfully perpetuated and sustained? Would it not be more in harmony with common sense and sound philosophy to believe that all things were created to progress and endure eternally, even as the preacher says in Ecc. 3:14, "Whatsoever God doeth, it shall be forever."

Why should such men as Huxley, not only try to destroy a belief in immortality, but a belief in the redeemership of Jesus Christ, whom they rank as a great reformer, and nothing more, notwithstanding his most wonderful life?

If Jesus is not the Christ, as both he and his disciples have testified, then he is one of the greatest imposters who ever dwelt among men. How could such a person wield such a wonderful influence among so many millions of the most intelligent of his fellows, changing the current opinion of himself as a malefactor, deservedly crucified between two thieves, to the Prince of Peace, the King Emmanuel, the very God of the universe? Such a thing is ridiculously absurd and contrary to the very elements of common sense. It is also a reflection upon the judgment and intelligence of every Christian, living and dead. Christ's teachings are fundamental in the law and jurisprudence of every civilized nation, and if lived up to, would bring about universal happiness and world-wide peace.

To many, and especially to the Latter-day Saints, who believe in a conscious, personal pre-existence, a belief in evolution requires a remarkable credulity and a most wonderful imagination; but to others it must present a very different aspect, or so many of the foremost thinkers of the world would not see so many distinct lines of evidence that all focus upon this one conception of man's origin.

"Mormonism" is a transcendental system of progress, for it teaches that, "as man is, God once was; and as God is, man may become." This may seem rather pretentious, and perhaps sacrilegious to some of our Christian friends, but surely if we are the sons of God, whom Jesus told us to address as, "Our Father, which art in heaven," nothing can prevent us from ultimately becoming like him if we live up to the laws of our existence as he has done.

In conclusion, permit me to ask, why should anyone try to destroy faith in the Bible and the Christian religion? With all its imperfections, has it not always led the vanguard of civilization, and without it would this world not be an infinitely worse place? The main cause of the social unrest and political chaos throughout the world today, is a disbelief in God and a hereafter, and in a future life of personal punishments and rewards. Millions in Europe, and multitudes in our own fair, free land, have abandoned a belief in a world and life beyond. They ask for no heaven and they fear no hell. They want what they claim to be their share of the good things of life without any reciprocal or productive effort on their part. Hence they cry, "Down with government; let us destroy with fire and sword the existing order of society that we may at once come into possession of our share of the world's wealth, for time is passing and death will end all." Faith in a Christian God, and a hereafter, would remedy this great evil.

Logan, Utah

The Eternal Question

By Fred L. W. Bennett

My companion shuddered. "But why do these people prefer to spend the night beside this river, of all places?" he asked. "I suppose they come here so that they can take a dive whenever they feel that is best," I said with a lightness I did not feel.

It was past midnight and we were on the famous Thames Embankment, the rendezvous of many of London's outcasts: people whose resources are so slender that they cannot even muster the few pennies necessary to provide them with a bed in a common lodging house and who, where they are not unwilling to make their plight known to their friends, have already claimed more than friendship was willing to concede. Here was a white-haired old woman asleep on a bench with her head hanging over the arm. A little further on was what appeared to be a whole family. The children seemed to be reposing peacefully, but the parents were not, and I can see them now as they sat staring into space, the picture of despair. As we passed, one of us held out a coin to the man who took it eagerly with a fervent, "Thank you, Sir!"

Here was a couple of the most hardened and roughest looking men I had ever seen. One of them was snoring loudly whilst the other sat with one leg over the arm of the bench cursing to himself. On one seat sat a young fellow with light wavy hair and a boyish face such as would win the heart of the most skeptical. He was looking out across the river and seemed to be quite alone. We sat down beside him and tried to get into conversation, but he was nervous and seemed afraid to talk. Some of the poor creatures started at our approach, but settled down again when they saw we were not in uniform. The police move them along occasionally, as it is against the law there, as elsewhere, to sleep out on the highway.

We made our way slowly back to Blackfriar's Bridge. The great Thames looked unusually forbidding that night—or rather morning, for it was then past 2 a. m. We were passing Cleopatra's Needle, which stands near the cement wall on the edge of the river, when my companion suddenly exclaimed: "I think there is something rotten in a state of society that permits such a condition of affairs as this. I would not have gone to that banquet tonight had I come here first and known that within

almost calling distance the lives of others were ebbing out for the want of the mere necessities of existence. No one has a right to spend as much on a single meal as it would cost to keep, at least two of these wretched people about us in food and shelter for a week. It is time there was a revolution and I should like to——."

"Hush!" I said. "A policeman is standing in the shadow there. If he hears you he will think we are here for an unlawful purpose and it will be embarrassing."

We walked along in silence stopping now and then to look at the dark, inhospitable waters below. The moon had hidden behind a cloud and a rustling in the leaves suggested a storm. We were just discussing the nearest point at which to hail a cab, when there was an awful splash in the water. My companion turned pale. "What is it?" he asked. Before I could speak there was another splash and running back a short distance we were just in time to see a figure in a blue uniform emerge from the water with a limp form in his arms. * * *

As we climbed into the cab on our way home I said to my companion: "Whom do you suppose, then, is responsible for the unhappy state of affairs we have seen tonight and how would *you* remedy them? I have thought a great deal about the problem since I first came here, but the more I have thought about it, the less easy did a solution appear."

"But, surely there is a way out," said the young man a little impatiently. "Why not find them work and let them support themselves," as if that were the easiest thing in the world. I turned on him sharply, "This thing we have seen tonight is the greatest problem of civilization," I said. "It is the eternal question, and it is such as you who stand in the way of such improvements as are possible. You pretend to be horror stricken at the lot of those wretched people, and yet you are always among the first to help shout down the only real remedies that are proposed."

"What do you mean?" he demanded, staring at me incredulously.

"When have *I* ever said anything against helping them?"

"Only this morning," I retorted promptly. "It has been obvious to me for sometime that the only possible way to make *quite sure* that no one will ever go hungry or have to sleep by the side of that dreary river is for the Government to assume charge of every child at birth and continue a strict supervision until death. Then no one could waste his money or indulge in vices that lead to a feeble body or mind or a

reputation that renders him unacceptable in the society of decent people and as a worker."

My companion looked astonished at this recital and almost collapsed, so after assuring him that I did not favor such a drastic program I went on: "You must remember that prevention is always better than cure, and it is the duty of the state or nation to forbid the formation of syndicates by cunning men who desire to exploit the weaknesses of their fellows. You have been sneering today about the anti-liquor and anti-tobacco laws in your own country and when gambling was mentioned you seemed to rejoice in the fact that the authorities found it hard to put it down. Curfew and dancing laws, and in fact, any kind of government or municipal regulation you regard as fanatical. Efforts toward the preservation of the Sabbath—the violation of which is the beginning of the downfall of many—meet with your contempt. In short, you are opposed to any interference with the individual from the state, and yet you think the state is under condemnation if it does not assume the role of a parent when the individual is down and out. *The obligation of the state to the individual is in exact proportion to the willingness of the individual to acknowledge the right of the state to have a part in his affairs.*"

When Evening's Curtain Falls

When evening's curtain gently falls
 Across the western sky;
 With cadence sweet the vesper calls,
 In pensive mood am I:
 "What have you done," will conscience ask,
 "With all your time today?
 Have you performed some noble task?"
 Can I speak up and say,
 "The hours were spent in earnest quest
 Of life's supremest joy,
 In every act I did my best
 My talents to employ:
 I kept my heart from envy free,
 Each deed with honor wrought;
 In every one I tried to see
 The soul with virtue fraught."
 Or must I answer guiltily,
 "No worthy act I did,
 Sad, vain regret hangs heavily,
 My talent deep I hid."

Springville, Utah

Myron E. Crandall Jr.

Just Common Things

*By J. E. Greaves, Ph. D., Prof. of Bacteriology and Physiological Chemistry,
Utah Agricultural College*

II

Next unto life itself what is the most marvelous thing in the world? Is it the diamond, the hardest and most brilliant of all gems which is so prized by the young? Is it gold for which some will give even life itself? Is it radium which is so rare that a ton of pitch blende must be worked over to obtain only one gram which incessantly and without appreciable loss pours off rays that travel at the rate of 20,000 miles a second—40,000 times faster than a rifle bullet—which penetrates thick blocks of metal and which has such mysterious and wonderful action on living matter, and today is being utilized in the curing of a number of ailments? Or is it common water?

Water composes two-thirds of the body weight, entering into the make-up of every tissue. The muscles, which react so nicely to the will and perform such marvelous feats, contain 75 per cent of water; the liver, which stands guard over the body continually, protecting it from poison, consists of 75 per cent; the bones, which possess a tensile strength of 25,000 pounds per square inch and are one and one-fourth times as strong as cast iron, consist of 40 per cent water; the brain, that most complicated and wonderful organ of the body, consists of 85 to 90 per cent water; the blood, that cosmopolitan fluid which visits every tissue of the body bearing to it nutrients and from it waste, contains over 90 per cent water. All the secretions of the various digestive glands consist mainly of water, and it is not merely a vehicle in which are conveyed the active principles, for it enters into practically every change through which carbonates, fats, and proteins pass in the process of digestion and metabolism. Every one hundred grams of fat which is buried in the body yields one hundred and seven grams of water. It is the fluid in which are held the mineral nutrients which play such a vital part in life phenomena. Water gives to the tissues plumpness, carries off waste, regulates body temperature, acts as a lubricant, and is a universal catalyzer.

The ancient philosophers recognized the importance of water. Thales founded his philosophy and science on the idea that water is the origin of all things. Their elements were

earth, air, fire, and water. "It is little short of astounding that living matter with all its wonderful properties of growth, movement, memory, intelligence, devotion, suffering, and happiness could be composed to the extent of 70 to 90 per cent of nothing more complex or mysterious than water. Such a fact as this is more perplexing, especially when all experiments show that water is 'playing a profoundly important part in the generation of the vital phenomena. Any interference with the amount normally present makes a change at once in the activities of the cell. In fact, we might say that all living matter lives in water. For not only is it obviously true in the lower and simpler forms of animals and plants, which are little more than naked masses of protoplasm living in water but it is no less true of the higher forms since in all of them an internal medium, or environment of a liquid nature, the lymph, the blood, or the sap, is found which is the immediate environment of the cells. Water is the largest and one of the most important constituents of living matter, and if organisms are carefully examined the most various devices are found to assure the regulation of the water content of the cell of the body."

Moreover, animals whose habitat is far removed from the sources of water possess special mechanisms for their protection during water deprivations. The camel has not only a system of stomachs effectively arranged for carrying its water supply; but it has humps with great stores of fat which when metabolized yield large quantities of water. They also possess a thick coat of hair which reduces evaporation to a minimum and a digestive tract which permits no waste.

Man suffers little when dying from hunger as compared with thirst. At first the mouth and throat become dry, the saliva dry and sticky, the tongue clings to the teeth or the roof of the mouth, there is a lump in the throat and endless swallowing. Later the eyelids stiffen over the eyeballs which set in a sightless stare; delirium develops with visual illusions of lakes and running streams which are just beyond the reach of the individual, and in a short time the awful suffering is relieved by death. In starvation an animal may lose practically all of its sugar and fat, half of its body proteins, approximately 40 per cent of its body weight and still live. On the other hand, the loss of 10 per cent of the water content of the body results in serious disorders and the loss of from 20 to 22 per cent results in death.

It has long been maintained from a religious standpoint that fasting is beneficial and many have recognized the young buoyant appearance and action of the individual who has recovered from typhoid when the starvation treatment was in vogue. Today

science realizes that there is a real rejuvenescence after fasting. But how different in the case when the body is deprived of water! Just a few short hours and the individual cannot clearly think and soon damage is done which will require days or even weeks to repair.

Nor do we have to confine our attention to biology when considering the importance of water. The physicist has chosen it to define his standards of density, of heat capacity, and as a means of obtaining fixed points on the thermometer. The chemist is often exclusively concerned with reactions which take place in water and often due to water. The geologist reads the history of the earth from the effect which has been produced by water. While controlled in the liquid, solid, or gaseous form in the stream which turns the wheel of the electric generator, the ice which protects our food or the steam which drives our engines, it is man's greatest friend. When uncontrolled in the raging torrent, when concealed within or under our building, it becomes a relentless foe. When viewed from its physical, chemical or biological nature, the most important compound known to man is water.

Logan, Utah



Sun Temple.—Excavated in 1915 by Dr. J. Walter Fewkes, Ethnologist of the Smithsonian institution. Up to that time it was a great mound on which grew trees, bushes, etc. It is in the form of a "D," with the flat side to the south. Its length is 121 feet. The walls are double; they average four feet in thickness and are from six to eleven feet high. During excavation a tree growing from one of the walls was cut down, the stump, still standing, shows 350 annual rings. See article, p. 20.

Teach Me to Pray

Duet for Tenor and Alto or Soprano and Alto

Words by H. R. MERRILL.

Music by CHAS. J. ENGAR.

Andante.

INTRODUCTION.

1. O Lord, my God, teach me to know thy
2. O Lord, my King, when joys of life shall

will, Help me to feel thy presence ever near; Teach me to
call, May my light heart have strength to seek thee still; Help me to

see my path through life and still..... Be thou my Guide, my
hear when thy soft whispers fall;..... Save me I pray, from

rit.

Savior kind and dear..... And when the storms and shadows crowd my
all thou countest ill..... O Lord, should all my dearest friends de-

way..... When all is dark, and life is no more
part..... Should all I love be found as weak - est

rit.

fair..... Be thou my strength in time of doubt, my stay.....
clay..... Should hope within my breast refuse to start.....

a tem. *rit.* *

Help me, dear Lord, to seek thy aid in prayer.
Let thy pure love still teach my soul to pray.

* If sung by Tenor and Alto, sing upper notes.

Early Thanksgiving Days

By E. Cecil McGavin

Though Thanksgiving ranks with the 4th of July as an American institution, it touches a deeper chord in our feelings with its three-hundred years of historic associations. It combines the religious, social, and festal enjoyments and fills a very unique place in our social and national life.

Our Thanksgiving idea was no doubt borrowed from people of long ago. We have many instances in the Bible of people offering prayer, praise, and gratitude to God for his mercies and blessings. The Hebrew feast of Tabernacles and the famous Pentecost were early forms of our Thanksgiving festival.

It was customary in mythological times to offer sacrifice after great success in battle. The goddess Ceres, the protectress of agriculture, received homage after an abundant harvest. This custom passed down through the centuries, taking various forms among the several races. In England it took the form of the harvest festival and was perhaps the suggestion followed by our Plymouth fathers. Such a day was held in Leydon, Holland, October 3, 1775, the first anniversary of the deliverance of that city from siege.

The first Thanksgivings offered in America were by the Newfoundland colony, 1578; by the Popham colony, 1601; and by the Pilgrims, December 20, 1620, "for safe deliverance from the perils of the sea, for the goodly land awaiting them, and for the birth of a son to one Susannah White, December 19."

Governor Bradford in 1621 called the first full Thanksgiving day on American soil.

During the season of 1621, the Plymouth fathers planted twenty acres to crops of corn, barley, and peas. The corn matured, but the barley and peas were scarcely worth gathering; yet they were grateful for what they did receive, and for the peace they enjoyed with their neighbors, the Indians. To the feast appointed by the Governor, they invited Massasoit and ninety of his braves, who brought with them venison and oysters, both new to the colonists. The men returned from the hunt with ducks and wild turkeys, and from this the turkey has grown to be our "Thanksgiving bird."

By 1623, more than half their number had perished from hunger and exposure while those who survived were reduced

to a ration of five kernels of corn per day. The drouth of this same year now threatened their crops and the colony's existence. On July 16, a fast was ordered and for nine hours they called upon their God for deliverance. Before the meeting closed the showers began to fall, and for fourteen days Mother Earth drank her fill. The more prosperous divided with the hungry until the supply was exhausted and their existence again threatened. February 5 was designated as a day of fasting and prayer to Almighty God, but fortunately a ship arrived on the 4th, bringing fresh supplies and new hopes. They were too busy to meet on the 5th, but on the 22nd of the same month, they gathered at the meetinghouse and gave solemn thanks to God for his deliverance.

Days of Thanksgiving were common among the colonists, the Plymouth colony again ordering a celebration on December 22, 1636.

During Revolutionary days the Continental Congress celebrated Thanksgiving on July 20, 1775; May 10, 1776; January 29, 1777; and among the Continental army December 21, 1777, inasmuch "as God hath been pleased to smile upon us in the prosecution of our just and necessary war for the defense and establishment of our inalienable rights and liberties."

It was Washington, in 1789, who first designated the last Thursday in November as Thanksgiving day. The date was sanctioned by Congress.

The next universal Thanksgiving day was ordered by President Lincoln, to be celebrated August 6, 1863. Since this date its observance has been annually recommended by the President.

The Thanksgiving festival was intended originally as a strictly religious festival, but the wonderful New England dinners and the joyful events that followed took away much of its serious aspect. It was the gala day of the holiday season; in fact, it was the "opening of the ball." The fattest turkeys and fowls, the choicest meats and viands, the most golden pumpkins, the sweetest cider and the most tempting home-made wines were all reserved for Thanksgiving. It was not so much an occasion for giving presents, but of family gatherings to enjoy the festive cheer and greetings. The home, be it ever so lowly, was sure to be decorated with the prettiest winter berries and the most luxurious winter evergreens of trailing vines and drooping, graceful boughs. Many a humble cot thus ornamented, with its wide, open fireplace and blazing logs or artistically piled pine knots, the reflection of the bright light beautifying the room, presented more real comfort and true hospitality, and afforded more grateful pleasure to the inmates than the palatial

mansions of the present day. And this is why we continually revert to the good old times; our hearts were more tender in youth, and our enjoyments fewer and partaken with a keener relish. Now we actually bask in the sunshine of plenty and almost luxury, and the simplicity of former days seems to us hallowed by its old-time recollections and earlier associations.

Thanksgiving day ought always to be celebrated not only as a positive Americanism, as much as Independence day is, but to remind our children of the customs observed by our Pilgrim fathers and why.

Provo, Utah.

Tobacco Men Near-Sigthed

By Will M. Brown

At the national convention of the Cigar Leaf Tobacco Association at Atlantic City, N. J., in June of 1922, George M. Berger, the president, said in his address that there were signs that the attacks on tobacco were diminishing; that "the people are taking a saner view of all social problems." *The New York Tribune* apparently thinks differently. It says of the anti-tobacco agitation: "The excitement has not actually begun! What is now under way is the preparation, the marshalling of data, the recruiting of funds, the organization of forces for the new movement."

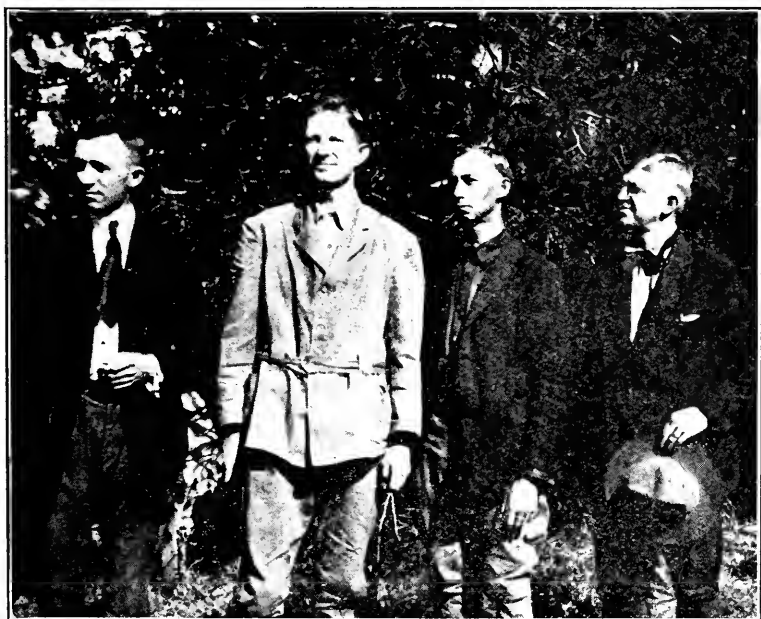
The New York World also warns the tobacco men that the storm against their business is gathering in power, while the *New Orleans Item*, calling attention to the growing sentiment against tobacco, says: "Smokers should take note of this. They may laugh at it, but it might pay them to remember the saloon-keepers who also laughed —at first!"

Another thing the tobacco men should take note of is that the growing sentiment against tobacco is not confined to what they are pleased to term "long-haired men and short-haired women." The president of a large bank says: "We never employ a cigarette smoker in this bank. We feel that our money is safer if it is handled by young men who do not handle cigarettes." The manager of a wholesale cottonhouse in New York said to a friend: "I would like to fill every position in this big concern with young men who do not smoke, but I can't get them." The private secretary of a Wall Street firm said to an acquaintance who called on him, "Plenty of these men right here now are nervously looking for twelve o'clock, so they may go out to smoke. Those men are not giving us value."



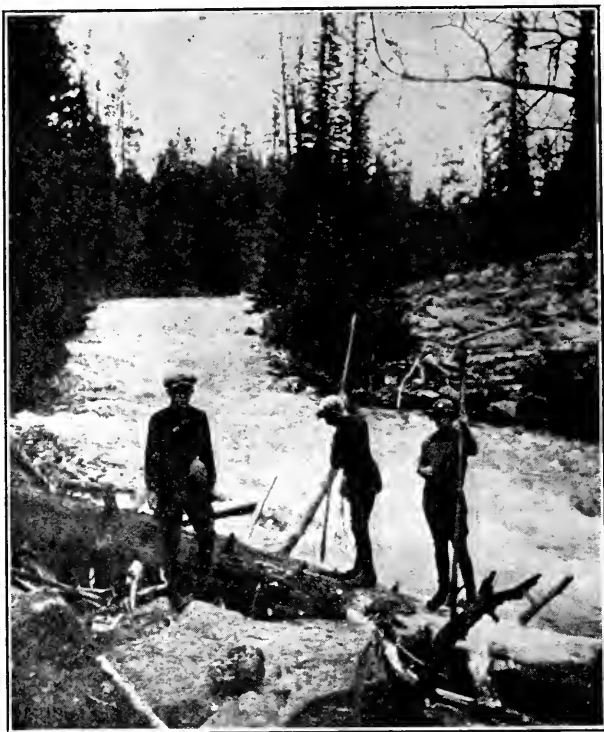
Fathers and Sons' Outings

Fremont stake held its Fathers' and Sons' Outing on August 3-5. The company numbered 235, among whom were four M. I. A. stake officers,



Officers of the M. I. A. Stake Board, left to right: L. V. Merrill, Assistant Superintendent; Oswald Christensen, Superintendent; George H. Maughan, Secretary; John L. Ballif, Jr., Stake Scoutmaster.

two of the high council, six bishops, six bishop's counselors, and twelve scout masters, and assistant scout masters. The journey took them into



Scene near the mouth of the Buffalo River, Fremont Stake Fathers' and Sons' Outing

Island Park at the forks of the Snake and Buffalo rivers, sixty miles from home. This is a beautiful place in the heart of the forest.

At evening, around a blazing fire of pinion pine, all listened to delightful programs, where all joined in the songs and enjoyed the spicy talks, and were thrilled by the stories of distinguished fathers. The days were spent in playing games and having stunts where the lads and their dads met in contest or stood side by side against their opponents.

The trip to Big Springs will never be forgotten. There the north fork of the Snake river flows from under a mountain range in one mammoth spring. From there the company went to the forest rangers' lookout from where could be seen a birds-eye view of the great forest-covered mountain valley known as Island Park. Many other wonder spots were visited by members of the party on their way home.

As samples of the results of the outing one of the lads wrote the following: "Dear Daddy: I was just thinking how I could possibly get along without you to take me on Fathers' and Sons' outings and most everywhere I go;" and one good brother said on meeting another, "Yes, we got ac-



Scoutmasters Fremont Stake

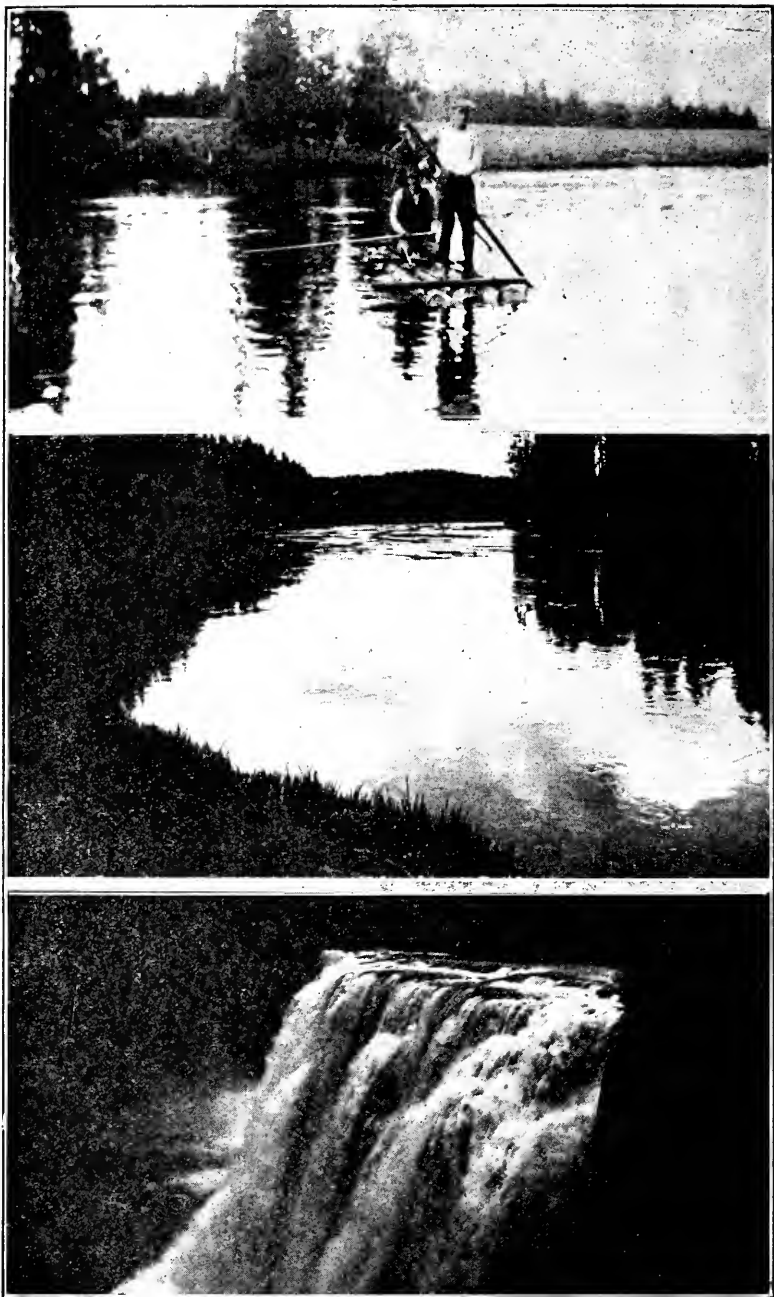
quainted on the Fathers' and Sons' Outing."—George H. Maughan, Secretary Fremont Stake Y. M. M. I. A.

Shelley Stake on Snake River

The Fathers' and Sons' Outing of the Shelley stake was held August 2-5, 1922. On August 2, the company of forty-one automobiles, organized in ward units, left Shelley for Island Park a distance of 110 miles. Island Park is located on the Yellowstone Park highway, only a few miles from the entrance of the National Park. A roll call showed that seven out of eight wards were represented with a total of 222 individuals. Three of this number were great-grandfathers, Lorenzo Sobriesky Young, the only re-



Lorenzo Sobriesky Young, fishing in the Snake river at the Fathers' and Sons' Outing. He is the only surviving pioneer of 1847



Top: Rafting on Snake River. Center: Snake river as viewed from Pine View Camp. Bottom: Upper falls of the Snake river.

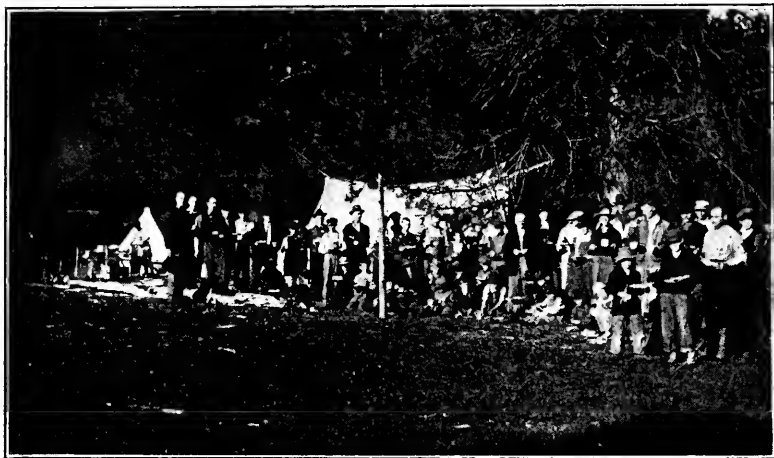
maining representative of the original company of pioneers of 1847, was one of these three, twenty-three were grandfathers, forty-five fathers and one-hundred fifty-one were sons.

The first day was mainly taken up in travel. At Warm river, a few miles beyond Ashton, all stopped for lunch. "Pineview Camp," reached about 5 p.m., as it is appropriately called from the thousand or more tall stately pines, was located on the North Fork of Snake River. Camp fires and tents soon appeared, and after supper the evening was spent around a big camp fire in community singing, stories and games.

Camp fire exercises, ball games, rafting, hiking relays, dashes and other sports followed, during the happy days, until on the morning of the 5th camp was broken up and the homeward trip begun. The ward units were held throughout, in camping as well as in travel. A side trip was taken by a part of the company to the Big Springs, where a short stop was made. At Flat Rock Bridge the company was delayed for auto repairs, but the time was well spent in fishing and playing tennis. On the homeward trip stops were made at the Upper and Lower Falls on Snake river.

The final unit of the company reached home after four days of outing, and when the common voice was sounded, all were of one mind—satisfied.

Union, Oregon



This picture shows the crowd at breakfast, just after morning prayers, at the Fathers' and Sons' Outing of Union stake, 1922, "O, how good those hot cakes with bacon and eggs tasted. Seventy-three is a large number to cook hot cakes for, but we did it."

Oakland, California, M. I. A. Outing

The Oakland M. I. A. took its annual hike to Willow Camp on September 2. The hike had been thoroughly planned by President John Larson and his committees, and during the two days spent in the camp everything moved smoothly and effectively. On Sunday morning at 6 o'clock the cooks and their assisting K. Ps' hustled about in the kitchen to prepare a good breakfast. By 10 o'clock breakfast was over and the crowd had assembled for Sunday services at Big Rock. During the services,

which were conducted by Elder Silas Bushman, several inspirational and appropriate talks were given. The crowd later gathered around a large bonfire on the beach and spent a very pleasant evening singing to the strains of a ukelele and a banjo. Superintendent Gustive O. Larson reports that Louise Woodbury forwarded him a report of the proceedings, and adds: "We shall be pleased to have the foregoing report appear in the *Improvement Era* if you find it suitable. Reports are coming into this office from all parts of the mission full of the spirit of M. I. A. work. We shall be off, when the season opens, with all the vigor and characteristics of M. I. A. workers."—*Gustive O. Larson*, superintendent California Mission M. I. A.



Top: Members forming the letters M. I. A. Bottom: Scene at the Oakland, California, M. I. A. Outing



Scenes at Vernal Fathers and Sons' Outing: Top, The Camp; Bottom, Fishing.

Joy or Gloom

Hard by the dancing embers' gleams;
 There is ever a sullen shade that seems
 To writhe its flight on the wings of night,
 And its grimaces tell of despair.

Bathed in the dew-dripped morn there sings—
 Silver throated, and lithe, with brownish wings—
 The skylark gay, as he flits away,
 And his song is a carol of joy.

Life may be dark or bright, you see,
 Either somber morass or sunkissed lea,
 So try to smile, and whistle awhile,
 And be glad that you're living today.

Ezra J. Poulson

Chapel in Ocean Park Dedicated

The Largest Religious Gathering in California in attendance (See Frontispiece.)

By Elder Rulon H. Cheney

On September 24, President Heber J. Grant dedicated the Ocean Park chapel just completed at a cost of over \$41,000. The building has more floor space, is the most pleasing in appearance and most practical L. D. S. chapel in California. Nearly eleven hundred people were in attendance at the dedicatory service in the afternoon. This is the largest gathering of Saints in California mission history. Representatives were present from nearly all the branches in southern California. Los Angeles, Long Beach and San Bernardino conferences were especially well represented. Besides President and Mrs. Heber J. Grant some of the prominent Church leaders were: President Joseph W. McMurrin, Bishop Charles W. Nibley, President George W. McCune, Susa Young Gates, Joseph J. Daynes, and Bishop T. A. Clawson.

Music for the dedicatory services was furnished by the combined Los Angeles, Ocean Park, and Long Beach L. D. S. branch choirs, 150 voices under the direction of Wm C. Salt. Some of the noted soloists and musicians who rendered special musical numbers were: Norma Hewlett, Harold Anderson, Ruth Jensen, Florence Peck, Miss Dorothy Reese, May Anderson, violinist; Irving Jenkins, Cellist; Alexander F. Schreiner, pianist and organist.

Ground was broken April 6th of this year. The chapel stands on the corner of Strand and Washington streets. From it an excellent view is afforded of the city and of the ocean.

The chapel is Mission style, and cream in color. It is built in the form of a T, with no basement. The bar of the T is the amusement hall and is separated from the main auditorium by built-in sliding doors. When necessary, as at the time of the dedication, the doors are opened the chairs are turned from facing the stage to face the rostrum, and the amusement hall becomes a part of the main auditorium. The main entrance is on the side; from it one may go direct to the auditorium or to the amusement hall. Besides the chapel room and amusement hall there are in the building: seven class rooms, missionaries quarters consisting of showerroom, bedroom and bathroom, a ladies rest room, stage prepared with large drapes, room prepared for picture machine, baptismal font, two dressing rooms and a reading and recreation room. The latter 40 by 16 feet is located at the front of the chapel below the rostrum and choir stand, it has built-in book shelves and a hard-wood floor. The reading and recreation room is a new feature in chapels, the Church publications and standard works will be kept in this room and anyone may come there and study at any time, the room will also be used for social functions which will not require the use of the regular amusement hall. The chapel is so constructed that a pipe organ and a radio set may be added later without any remodeling.

Although the building was dedicated in the afternoon session, the morning meeting was distinctly a part of the later service. The first song "True to the faith" was the only number during the day which was rendered by the congregation. Superintendent Gustive O. Larson of the Mission Sunday Schools and Mutuals was the first speaker. His was also

the first sermon delivered in the chapel. He explained the historical events which preceded and brought about the delivery of the golden plates of the Book of Mormon to Joseph Smith, as depicted in the art window at the front of the chapel. Lon J. Haddock and President Heber J. Grant were the other speakers.

The dedicatory service commenced at 2.00 p. m. Dr. Otto J. Monson, president of the Ocean Park branch, gave a brief history and outline of the conditions which brought about the building of the chapel, mentioning that the immediate cause was the sudden animosity of the Masonic officers in Ocean Park who expelled the Latter-day Saints from their hall, when there was on other suitable place obtainable. He commended the finance committee who worked so enthusiastically; Orson Hewlett, C. D. Harding, Brother and Sister Marshall, Wm. LeCheminant, and Sister Houtz. Appreciation was expressed to the many people who contributed time and money. Dr. Monson especially thanked Bishop Chas W. Nibley, whose contribution made possible the purchase of the lot, Mr. and Mrs. A. W. McCune, who contributed the beautiful art window at the front of the chapel; R. D. Rutheford, the architect, who contributed much of his salary to the building, President Heber J. Grant for his personal contribution and for the assistance received from the Church. President George W. McCune and Bishop Charles W. Nibley each spoke briefly.

President Heber J. Grant was the last speaker in this session as in all others during the day. He spoke of the growth of the Church, told what a wonderful class of people the Latter-day Saints are, invited investigation of their physical, mental and moral record. He told of the many meeting places in nearly every part of the world, and then he dedicated the chapel for the use of the Saints as a house of worship.

President William J. Reeve, of the Los Angeles branch, under whose direction the Ocean Park Sunday school was first organized nine years ago, was the first speaker in the evening. President Joseph W. McMurrin of the California mission told of the satisfaction he felt at the completion of the building, praising the branch presidency: Dr. Otto J. Monson, Dr. George F. Harding and James Thomas, for their tireless and unceasing supervision of the erection of the chapel, and then spoke for twenty minutes.

President Heber J. Grant spoke for an hour in this session, he said he knew there was much prejudice against the "Mormons" and referred to many current lies. "Just recently," he said, "I have had a newspaper clipping put into my hands which said that I governed the politics of five states and controlled four others. I do not even control the politics in Salt Lake City, let alone in the state of Utah. I have made no effort to govern any politics." In fairness, referring to the Church, "All that we ask of anyone is to investigate our message." He cited instances where men and women have received fabulous sums for telling lies about the "Mormons" while a well informed member could rent a hall in the same place and "preach to empty benches." Because the name of Joseph Smith arouses so much opposition, President Grant, at some length established the truthfulness of his message, used the Book of Mormon as evidence, he used prophecy as evidence, gifts and organizations of the Church as further proof, and closed by bearing testimony that Joseph Smith is a prophet of the living God.

Los Angeles, Cal.

Success

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold. By humility and the fear of the Lord are riches, and honor, and life."

Doing Common Things in an Uncommon Way

A Study for the Advanced Senior Class, M. I. A. 1922-23

By Dr. George H. Brimhall, President Emeritus, Brigham Young University

Lesson VII—Choosing Habits

The lessons for this month deal with some of the most vital problems of life. The subject of habit will be considered from a point of view within the reach of anyone who has ability and inclination to think seriously on the process of improving the quality of individual and community character. For those who wish to go into the subject more deeply, the following reading references are cited:

Human Traits, Edman, Chapter 11; *The Mind and its Education*, Betts, Chapter 5; *Text Book of Psychology*, Wm. James, Chapter 10; *The Human Nature Club*, Thorndyke, Chapter 12; *Psychology from a Standpoint of a Behaviorist*, Watson; See index references to Habit.

Some Estimates of Habit:

"Habit is second nature! Habit is ten times nature."—*Duke of Wellington*.

"Habit is the enormous fly-wheel of society, a most conservative agent"—*James*.

"One cannot overestimate the importance of the system of explicit bodily habits. On account of their definiteness and permanence they become as essential to him as structural parts."—*Watson*.

"In a very real sense we are what we are in the habit of doing and thinking."—*Betts*.

"The hell to be endured hereafter, of which theology tells, is no worse than the hell we make for ourselves in this world by habitually fashioning ourselves the wrong way * * * We are spinning our own fates."—Quoted from *James* by *Thorndyke*. *Human Nature Club*, p. 139.

"Just as capital begets capital, so one habit serves the basis for others. Harmful habits might be likened unto debts."—*Thorndyke*.

"Only when the good is an habitual practice can men be said to be living a moral life."—*Edman*.

Habits and inheritance.—Under the law that like begets like, we are born with race habits or instincts, and under this same law the habits of parents are transmitted through the instinct of imitation. We are instinctively imitative. Parents may choose good habits for their children by choosing to be at their parental best. If the child's nature could make an appropriate protest

against telling it how to do, and doing otherwise, it would cry out, "I cannot go the way you tell me, because of the way your actions pull me." In the interest of our own character or soul quality, and in the interest of posterity, we must conclude that the choice of habits is of all choices the most vital. A picked up set of habits may be one of natural selection, but nature may be helped by mindful selection.

A good set of habits.—To the question: What does a person most need in this world? comes the answer.—A good set of good habits. Good habits preserve health, bring friends, create wealth, and produce faith.—In fact, with a good set of good habits, we may make a happy life.

A complete set of life habits must include five lesser sets; physical, intellectual, moral, aesthetic and spiritual. With these five sets, we shall have a character hand with which we may grasp and hold onto the sources of joy and the factors of happiness during an infinite number of "nows." Our set of physical habits must include: 1, cleanliness; 2, temperance; 3, exercise: a. work, b. recreation, c. relaxation, d. rest, e. sleep; 4, deep breathing; 5, morning water drinking.

No set of intellectual habits is complete without (1) mental alertness. The person who attempts to get on in life half asleep will either get run over or lost in the Catskills. (2) The thinking habit. "A free people must be a thoughtful people."—*Henry Clay*. (3) Thinking from the printed page. In this age of instantaneous communication, no one may hope to keep pace with the uncommon, unless he reads some every day. (4) The habit of inquiry, either by experiment or question. Our inquiries indicate our attitudes and often reveal our ability. (5) Community contact habit. This "getting out" keeps one immune from the dumps and lessens the liability of his getting the "grouches." (6) The habit of conversing on worthwhile topics in an uncommon way, *i. e.*, of listening half of the time, and saying something when we talk. This sharpens the wits, exercises the memory, gives the will something to do, and polishes the whole intellectual personality.

Though said long ago, it is still true that "thinking makes a wise man; reading, a full man; and conversation, a ready man."

Our ethical habit. It will be too incomplete for acceptance if it does not include: 1. Sincerity. The habit of being sincere keeps the conscience on things of joy. 2. The square deal habit, or the habit of justice. This habit is social honesty in action. 3. The habit of industry. It is unethical to be idle when one possesses the power to "do things," and the idler is on the brink, if not in the stream, of immorality. 4. The thrift habit. The habit of improvidence is unfair to the world. The waste of

time, neglect of opportunity, and careless expenditure of money, in the individual, interferes with the success of the group. 5. The law and order habit. The habit of sustaining the law simply because it is the law makes the patriot the loyal citizen, while the habit of seeking the nullification of the law, by breaking it, marks the embryo anarchist in a democracy. In a free country like ours the law is the expressed *will* of the majority, which may be changed by education, and the law amended or repealed in a civilized way. The breaking of an objectionable law carries with it a training for the breaking of all laws, and is exceedingly dangerous.

Indispensable to the make-up of a good set of aesthetic habits are: (1) The habit of courtesy, which is the kindness of conduct. Some call it politeness, which has been said to be the doing of the kindest thing in the kindest way. Courtesy is the beauty element of conduct. (2) Good manner, or the graceful conformity to good custom. The habit of easy adjustment to circumstance marks a person of culture. (3) Personal neatness. Tidiness is the embellishment of cleanliness. It is a sort of courtesy in dress; kindness in appearance. Personal neatness shows itself in the shoe string of the hod carrier, as well as in the necktie of the person behind the counter. (4) The gentle speaking habit. Gruffness is a kind of vocal ugliness that often distracts attention from kind heartedness.

Gentleness of speech
Keeps friends within reach.

(5) The habit of genial salutation. This is an informal form of courtesy. It is heart-throbs in word, gesture, or hand shake. It is a signal of reverence or friendship, admiration, or love. The habit of saluting the aged carries with it gratitude and indicates the capacity to become great.

The spiritual set. In making up a good set of spiritual habits one must have:

1. The habit of prayer. A habit that will not permit forgetfulness of God. The praying habit includes the habit of counting one's blessings, the habit of expressing gratitude and the habit of doing a duty to Divinity.

2. The church-going habit. Attendance at religious meetings is participating in a mass movement toward God; a movement in which each individual lets forth his fervency and receives the benefits of the fervency of the group.

3. The tithe and offering habit. This is an ethical habit elevated to the spiritual by Divine proclamation. It is the habit of honesty with the Lord.

4. The habit of loyalty to church leaders. This is a form

of fidelity to one's faith. Persons are rarely if ever as good or as great as the positions they occupy in the Church. The place is perfect, the office is without blemish. Men are mortal, while their callings are Divine. Speaking evil of the officer is dangerously near disrespecting the office. One cannot throw mud at the flag-bearer without spattering the flag.

5. The here-am-I habit. This habit places one on the "minute-man" list. It is a habit that comes from often repeated thoughts, desires, and determinations, of a readiness to respond to the call of the Lord. Obedience to counsel trains in the direction of response to a call.

Suggestions for uncommon choice of habits:

1. Write a classified list of habits that you admire in other people.
2. Make an inventory of your own good habits.
3. Compare the two lists.
4. Make a list of the good habits not found in the inventory.
5. Issue an order on yourself for the immediate construction of the needed habits.

Questions and Problems

1. What does a habit mean to you?
2. Explain the transmission of habits through example.
3. Show that choice of habits is choice of character.
4. How may parents best choose habits for their children?
5. Prove that choosing company means choosing habits; choosing habits means choosing character; choosing character means choosing destiny.
6. What substitutions would you make in the five sets of five habits, if your choice of habits should be limited to twenty-five?
7. Make five suggestions for an uncommon choice of habits.
8. How many chapters of the *Americanization of Edward Bok* have you read?
9. Tell of Bok's uncommon acquaintance with the author of *Uncle Tom's Cabin*.
10. Discuss the value of the habit of saluting the aged.

Lesson VIII—Forming Habits

The importance of the work. Choosing habits is choosing destiny, but forming habits is making destiny. Everybody forms habits. Yet few are in the habit-forming business. It is uncommon for people to form habits by voluntary attention.

Habit-forming is bringing into existence the character of the self. An individual without habits is one without character. We can no more speak of the character of a babe than we can of its morals. It is neither moral nor immoral. It is unmoral, or void of moral responsibility. Uncommon or intentional habit-forming is a process of self-making.

We are self-made just to the extent that we are the result of chosen and purposely made habits. What we are otherwise

is not due to self effort. Deliberate or purposed habit-forming puts us in the line of "architects of fate."

One's habits today may place him among the elect, and his habits of tomorrow may require consistency to label him "rejected."

The common and the uncommon processes. Common forming of habit is accident. Uncommon forming of habit is purposed. In the one case habits are custom made; in the other case they are made to order. Uncommon habit forming is the only way of ordering one's life. Without this intentional process, life, so far as we are concerned, is accidental. The common method of forming habits import no strength. Its value is limited to habit results. The uncommon method is of worth in its strength production as well as from its habit results. It is better to earn than to inherit, better to make than to find, better to climb than to be bootsed, and deliberate habit-forming gives us the best possible claim to self-hood and self ownership. It is fortunate to find one's self good, but it is glorious to make one's self good, at least to purposely cooperate in the self making.

Deliberate habit-forming is mind-mastering.

"The great thing, then, in all education, is to make our nervous system our ally instead of our enemy * * * for this we must make automatic and habitual, as early as possible, as many useful actions as we can."—*James*, quoted by *Edman*.

The economies of good habits.—"Habit increases skill and ability; habit saves effort and fatigue; habit enables us to meet the disagreeable; habit saves worry and rebellion."—*Betts*.

"It (habit) is an enormous saver of time."—*Edman*.

"Habit simplifies our movements, makes them accurate and diminishes fatigue. Habit diminishes the conscious attention with which our acts are performed."—*James*.

One habit calls for another of its kind, just as one piece of furniture calls for another to match it. The habit of sincerity or self-honesty calls for the habit of the square-deal, or honesty with others, and so on up the line, or so on down the line of forming habits.

Some habit-forming discoveries.—"Habit forming is accompanied by modification of brain tissue."—*Betts*.

"Most personal habits are formed before the later teens."—*Betts*.

"During the period between twenty and thirty most of the intellectual and professional habits are formed. Physical habit-forming does not proceed on a uniform up-grade. The line of efficiency has its hills and plateaus."—See *Human Traits*, page 30.

Some suggestions in habit-forming.—1. Find or create your ideal. Provide conditions favoring the habit. Books, papers, good light, etc., are environment favorable to the ready habit of reading.

2. Launch into practice with full determination. Confidence in yourself and faith in God. Half heartedness and disbelief are poor self helps. They must be dismissed; their presence makes uncommon habit forming impossible.

3. Persist in repetition. Real trying consists in doing a thing over the best you can. Any other form of repetition is not only ineffective habit-forming but a careless, injurious variation from the ideal.

4. Penalize the careless variations. Self censure and the imposing of penalties for avoidable failure stimulates the self to painstaking persistence. The careless self can be improved by rigidity of the careful self.

Self censure should never go to the point of self-discouragement. A broken "I can" cannot hold will power. A loss of self confidence is a forerunner of a loss of self-respect. In all our willings we must will to refuse to be discouraged.

Questions and Problems

1. When does habit-forming become a business?
2. In what ways does common habit-forming make one's life a chain of happenings?
3. State some of the discoveries made concerning habit forming.
4. Distinguish between a custom made character, and a made-to-order character.
5. Give five suggestions for habit-forming.
6. Discuss the relative value of unconsciously acquiring a habit and forming one deliberately.
7. Discuss the value of penalizing one's careless variation from the ideal.
8. Tell in two minutes the negro elevator operator's philosophy of knowing too much.—*Bok*, page 139-40.

Lesson IX—Habit Breaking

Necessity of resistance. Resistance is one of the sides of the ladder of progress. There was something for us to do besides building well in our preexistent state; part of keeping our first estate consisted in opposing rebels and finally casting out the evil social elements from heaven.

Life processes are dual, are cumulative and eliminative. Habit-breaking means some sort of brain change—perhaps the smoothing out of old folds or wrinkles, and the closing up of some channels of response. Ethically the breaking up of a bad habit is the process of removing character spots. Spiritually habit-breaking is repentance.

The common and the uncommon method of breaking habits. It is not uncommon to leave a bad habit to the care of hope or expectation, a sort of faith-without-works process. We hope

to change, we expect to reform, we say the habit will be outgrown, when the fact of the matter is it will become stronger every day of delay.

Uncommon habit breaking has much of the "I will not." The habit of getting angry without a cause is broken by restraint, the breaking of a negative process quite distinct from replacing the habit by the habit of smiling when ruffled conditions arise.

No amount of repeating proverbs, singing of psalms, or even uttering lip prayers will break the habit of swearing, nor can the smoking habit be broken by the use of "no-tobac" in pipe or cigarette tube. The breaking must be done by a refusal to respond to stimuli or yield to temptations. An old habit may be broken only by taking a strong positive stand. Habit breaking needs more than constructive criticism.

The slogan of the soul in habit-forming is "I will," and in habit-breaking it is "I will not."

William James' maxims for breaking old habits and substituting them for new ones:

1. Launch ourselves with as strong and decided initiative as possible.
2. Never suffer an exception to occur.
3. Seize the first possible opportunity to act on every resolution you make.
4. Keep the faculty of effort alive in you by a little gratuitous exercise every day.

Some common habits that need uncommon breaking. 1. The habit of hazy thinking. This is a sort of mental laziness that produces intellectual poverty. Break the habit and substitute it by the habit of thinking things through.

2. The "putting off" habit. Refuse to let procrastination steal your time. Break this habit and put the "do it now" habit in its place.

3. The meddling habit. The "butter in" is a social nuisance. The habit should be broken and substituted by the "Mormon" creed, "Mind your own business."

4. The habit of snap judgment. The breaking of this habit is worthy the best efforts of the individual and the group. A worth-while judgment is supported on the one side by a determination not to decide hastily and on the other side a resolve to investigate; otherwise the mind is left in the prejudiced attitude.

5. The habit of cheap talking. Occasional gossiping may be tolerated but when it becomes a habit, it is unendurable to a progressive mind.

A case of miraculous habit-breaking. Patriarch George W. Wilkins, of Spanish Fork, bore testimony to the following:

"When I was a young man I met two 'Mormon' missionaries who ex-

plained to me the gospel of salvation as revealed through Joseph Smith, the prophet. I was convinced of the truth of their message, and formed an intimate acquaintance with them. They urged me to be baptized. I was conscious of a long-standing habit of swearing and decided not to enter the water of baptism until I had repented of that sin. I tried to break the habit that caused me to feel unfit for any divine ordinance. After weeks of effort to rid myself of it the habit clung to me. At last one of the elders said to me, 'If you will be baptized I promise you that you will be able to overcome this bad habit.' Feeling that he spoke the truth, I was baptized and confirmed a member of the Church. The day following my baptism, I had a series of accidents in the performance of my work. These annoyances were of such a character that my fellow workmen all expected me to express my displeasure in my accustomed way. Amazed at my calmness of self control finally the foreman said to me, 'George, why don't you swear, for certainly you have cause enough?' I then awoke to the fact that I had not been tempted to swear. And I have never had an impulse to do so since."

Questions and Problems

1. Illustrate the difference between breaking an old habit and forming a new one.
2. Show that habit breaking has its parallel in physical growth.
3. Recite William James' maxims for breaking old habits and forming new ones.
4. Discuss the indispensability of the "not do" in habit-breaking.
5. Show that repentance depends upon habit-breaking.
6. Give directions for breaking the snap judgment habit.
7. Name five common habits that need an uncommon breaking.
8. How would you break the habit of mispronouncing a word?
9. Discuss the following experiment: A student in a university determined to break himself of the habit of using slang, and imposed upon himself a fine of ten cents every time he caught himself using slang. The fine went for charity. *The Americanization of Edward Bok.*
10. Discuss the proposition: Men are moral in spots.
11. Relate the habit-breaking miracle of this lesson.
12. What, from your point of view, is the best idea to be found in Chapter 16 of the *Americanization of Edward Bok*?

Will to Think Right

Though clad but in rags,
 Step forth like a king!
 Though a gutter did cradle thee—
 Thought is the thing
 That upward doth lift thee.
 Though men may defame
 Stand thou up firmly,
 And ever proclaim
 By look, word, and action,
 Thy kinship with Heaven,
 For power to conquer to mortals is
 given.

What you are in your heart
 You ever shall be!
 Man makes his own fetters,
 God cannot set free
 The captive of self.
 And yet if you seek,
 This truth you shall know:
 Within each of thy cells
 Is the impulse to grow.
 And growth shall transfigure
 And clothe thee with Light—
 But thou must will boldly
 And dare to think right.

Maud Baggarley

Cinderella and the Proud Sister

By Elizabeth Cannon Porter

Myrtle and Maggie Gardner were dressing for the Hal-lowe'en ball. Maggie had a good mind not to go for several reasons. First, she was very tired. Second, her maroon colored gown was both old and unbecoming. Lastly, she made an unwelcome third to accompany her sister and her escort, Vern Reid. Maggie did not like Reid. She had rather forcibly expressed her opinion of him to Myrtle, which did not increase the cordiality of their relations. Reid was a salesman in a dry goods store. He sold silks and satins, and flattered his lady customers. He was always immaculately clad. His ties and socks matched. His nails were manicured. His skin was white and his thin hair smoothly brushed. He reminded Maggie of a marikin. He had gone with Myrtle five years. Marriage he had not discussed much. It was understood that he had to support his mother. Maggie was of the opinion that he was too selfish and luxury loving to make the necessary sacrifices for marriage.

"I tell you, Myrtle, a man has no right to pay attention to a woman for years unless he intends to marry her. A woman's beauty and youth are her stock in trade. A man who keeps other suitors away robs her of her chances in life," Maggie said hotly.

Myrtle merely smiled. Her sister must be jealous. Vern was swell. Their tastes were similar. She, too, liked fine things. She had usually managed to get them.

With their mother's death the Gardner girls had been largely left to their own devices. Each girl had followed her own bent. Myrtle assumed a semi-invalidism which only allowed her to do the things that she liked to do. The result was that most of the hard work of the suburban home fell on Maggie, who was willing. The former was like an exotic hot house plant; the latter resembled a wind-blown field flower.

Myrtle had done up her own room that morning and dusted the living room. After lunch she began her elaborate preparations for the dance, which consumed half a day. She laid her things out on the bed. Her outfit was perfect from the polished toe of her glittering slipper to the last hook on

her pale green sea-foam gown. The marcelling and coiffing of her golden hair took three hours.

Maggie that day had done up her morning work, prepared the meals, washed the dishes. On going to the cellar to get cherries for pies she had stopped to straighten things up there. Before dark she had brought in an armful of autumn leaves, for the October wind was whistling among the maples.

Now, garbed in a red dressing saque as she did up her abundant dark brown hair, she reflected, "I wouldn't go at all if it weren't for the two fellows from Rutledge." Every unattached girl in the town was anxious to meet the two strangers, for youth is always eager for the great adventure. A knock came at the back door. She hurried to answer it. Her neighbor's boy, Johnny Jones, stood outside.

"Burt came down from the mountains today. He said he saw Brig and he told him to tell you he'd be down tonight. They're taking the sheep out west. He sent these." He held out a string of mountain trout.

Maggie exclaimed, and thanked him.

If she went to the party it meant a cold supper and cheerless welcome for Brig. On his visits home she had always made it a point to make things pleasant for the loyal brother who spent four months at a time in a lonely sheep camp that the rest of them might live. She hesitated only a moment. Then she went in to Myrtle.

"Brig has sent word that he'll be here tonight. They are taking the sheep to the winter range. Guess I'll stay home and get things ready for him."

Myrtle murmured her regrets but she seemed relieved.

Maggie stirred up the fire and turned on the lights. The pleasant odor of fried ham and broiled fish floated out of the kitchen when the dog's bark heralded the hoof-beats of horses. As she ran out and was enveloped in a bear-hug by her brother she was aware of a second man alighting from a big gray horse. Brig introduced him as Nigel St. Bernard. He held out a bunch of sage hens. As they entered the lighted room and she served the men Maggie appraised her brother's friend. His brown clad figure suggested the primitive strength of a wild animal. She noted the powerful breadth of the shoulders. His black hair waived. His eyes glowed like coals set in the bronze of his face.

Picking up one of her flaky biscuits he laughingly remarked that it was worth the trip to taste such a biscuit. Afterward Maggie sat entranced while the men touched lightly on such subjects as mares that died with their colts in blizzards, on coyotes that killed eighteen sheep in a night, poisoned

springs, mountain lions that ate calves, and rattlesnakes that bite ponies in the hoof. It gave her a shivery feeling on the eve of All Saints Day when goblins were supposed to prowl about. As she watched the play of expression on the vivid face Maggie wondered what mixed blood had produced such a man. He combined the strength of Russia with the charm of the Oriental. She guessed that he was of Balkan or Slavonian parentage transplanted to Western America.

When Myrtle returned and their visitor bade them good-night, Maggie flushed hot under his ardent glance, as he held her hand. That night the following remarks were exchanged.

Nigel to Brig: "Do you mean to say that your sister stayed home from a dance to get you a hot supper?"

Myrtle to Maggie: "I don't see how you like him, he seems so wild."

Brig to Maggie: "Be good to him, Sis. He's not only a prince of a fellow, but he's a real prince, a Prince of the Desert, for he is rich in herds and mines and land."

Nigel St. Bernard did not go away the next morning as he had planned. When he finally rode away he carried with him the heart of Maggie Gardner. He was used to taking what he wanted and he was not to be denied love.

So suddenly and wonderfully had the fairy prince come into her life, Maggie felt that, through the wizardry of love, Cinderella's ashes had indeed been transformed into the palace of the king.

They were married in peach-blossom time (Nigel refused to wait any longer). Their friends greeted them at the old homestead amid the blossoming orchards planted by the Gardners' pioneer parents. Maggie was a pink bride. People remarked that they had no idea that she was so lovely. Happiness is a great beautifier.

Two women partaking of refreshments at a small table gossiped over their sherbet.

"Where are they going to live?"

"Maggie says they're going to live at the edge of the painted desert and sleep beneath the stars. I call that a peculiar way of expressing it."

"What was the matter with Myrtle?"

"She fainted in the bathroom. They say that Vern Reid's mother is dead and he has left for parts unknown. Myrtle has just learned that he has been gone two weeks and left no word for her."

Would Exchange of Occupation Bring Happiness?

By Dr. M. C. Merrill, Dean of the College of Applied Science, Brigham Young University

In the shadow of the famous Mitchell Tower of the University of Chicago there daily stands a little old man who sells popcorn from his cart to the students and passersby. He has been engaged in that work and in that place for years. I never see him but I am reminded by some aspects of his appearance of Dr. Harry Pratt Judson, the President of the University of Chicago. And often do I ponder on the difference in the work of the two men. And I ponder on the question whether each of those men, as he becomes beset with the difficulties and discouragement of his particular work would not like to exchange places with the other. Or possibly they belong to that limited number of people who are absolutely contented with their work.

But in the minds of the overwhelming majority of people, we are told, there lurks the envious idea that the other fellow's occupation is so much easier and so much more desirable and remunerative than our own; we consider that if we were "in his shoes" we could be so much happier than we are at present that we want to exchange places with him.

Thus the doctor making his urgent night call to the distant village through the cold, and rain and mud, envies the lawyer who can sit in his comfortable office and do his work. The lawyer, on the other hand, who is grinding away over page after page and volume after volume in his hot, stuffy office longs for a little relaxation from the continuous grind and wishes he were a doctor so he could get out in the big outdoors more. The school teacher on his meager salary with his class work by day and his studies and examination papers by night wishes he were a banker surrounded by money all the time with office hours from 9:00 a. m. to 3:00 p. m. as he sees indicated on the door of the bank building. The banker, face to face with the stern realities and difficulties of financial life regrets that he did not become a school teacher, and deal in lofty ideals rather than in base gold. The farmer drudging around in the rain and mud of winter or the blistering heat of summer from daylight till dark, milking untidy cows morning and night, Sundays, holidays, and all the year round, having his crops

destroyed by insects, drouth or hail, and always in debt, yearns in his soul to change places with the business man in the city who wears a white collar, shining shoes, and a neat, freshly-pressed suit of clothes as he goes to his office or store at 8 or 9 o'clock in the morning and leaves at 5 or 6 to play tennis or golf, or go for a pleasant evening ride with his family in his auto; who works by day in a comfortable office or store away from the sun, wind, cold, and rain and piles up his fortune. Then there is the business man, tired and worn and worried by the "hard times" and slack business, with notes to meet at the bank; with waning appetite, and nerves out of repair so he can't sleep well at night, cooped up in a stuffy office or store, longing for the independence and freedom and health of the farmer's life in beautiful contact with nature where he is "monarch of all he surveys"—of his flocks, and herds, and crops of golden grain, saccharine beet, or luscious fruit. The worker in the shop or factory in the grimy toil of his daily life wishes that fate had made him the manager or president of the company. In his office sits the manager, burdened with the weight of heavy responsibility, envying the care-free life of the employee under him. Most small boys living near the railroad consider the ideal life to be that of a locomotive engineer. And how many locomotive engineers as they drive their hot, greasy, noisy agents of service forward over the monotonous twin rails yearn for the freedom of boyhood in the old swimming pool.

And so the world goes. What can be done about it? Is there any recipe for increasing contentment and lessening envy in the world? What is the relation between envious discontent and progressive dissatisfaction? For the young man looking to his future and the older man in the midst of his work, what should their attitude be? Both desire success. How may they achieve it?

The "good old book" gives us three outstanding things to do by way of commandment or injunction—love God with all our hearts, love our fellow men, and seek first the Kingdom of God and all things else shall be added. In his notable book on *Religion and Business*, the famous business statistician, Roger W. Babson, repeatedly emphasizes these three laws in his theme that religion is the vital necessity of the world today, if we are to eliminate industrial and political warfare, increase production, make prosperity universal, build up the health of the people of the world and arrive at the goal of health, happiness, and prosperity for all. He says we are all working at present on the average at only 20 per cent efficiency. By truly living the Christian life he maintains we should be able to increase our effi-

ciency overwhelmingly. In other words, to be efficient, live right by thinking and acting right.

The fact of the matter is that in every occupation there are some disagreeable features. Just as perfection among men is not found on the earth, so perfection among occupations is likewise not present. The financially poor often think that wealth would make them happy and that money would be a panacea for all their troubles. Yet the palatial home is quite as likely to harbor unhappiness and to be fermenting with family dissension as is the humble abode.

Though one's occupation is by no means the only factor to be considered as the source of his happiness, yet it is of so much importance that every effort should be exerted to prevent becoming a "round peg in a square hole." The time to think seriously of avoiding that unhappy condition is in youth. Young men and women who are planning their future should make an exceedingly careful inventory of their likes and dislikes, their aptitude, their physical and mental characteristics, their spiritual strength or limitations, their capacity, their natural inclinations, the status of their health, the requirements for the contemplated line of work during life and many other things—all with the view of determining just how they with their capacity, endowments, abilities, and characteristics can best render service in greatest quantity and of best quality with the maximum of contentment during their brief sojourn in the work fields of life. Careful preparation should then be made for the particular work to which they are best adapted and in which they can render the highest service. And in guiding young people in their choice and helping them to prepare for their life's work lie both the function and the golden opportunity of colleges and universities.

But even after getting into the work for which one seems best suited there should be no lazy relaxation and harmful self-satisfaction that manifests itself in the deepening of the rut into which one is so prone to get. There should be continual striving for betterment. One may find general contentment in his work, and yet be stirred by a proper feeling of dissatisfaction in that he wants to do better and be better than ever before. In other words, he wants to be progressive. Where the true values in life are recognized to rest in personality and service and not in safety deposit vaults, there will come the realization of greater happiness in our work, whatever it may be, if we have aimed to choose it wisely and then try to do it well. The right attitude toward God, our fellowmen, and our work will surely lead us toward that realization.

Provo, Utah

Black Fox's Wisdom

By Orville S. Johnson

Dell Bryant moodily stroked his graying hair, with a comb that was losing its teeth with age, as he gazed out over the vast ruggedness of the roughs and gorges leading to the great, muddy Colorado. Miles to the east of him, towered the big Navajo Peak, hazy with summer heat. Old Dell was broke and needed cash. It would be two months before he could profitably set his traps, providing he wanted furs. There was the bounty, but he hated to kill merely for the bounty when the fur was worth three times as much later on. Still it looked as if he had to do it.

Rising from the stump where he had been sitting, he picked up his rifle and started down the hill toward his ranch, with a step that lagged wearily. From his shoulder hung a game bag that bulged in spots. Looking down at his hand, as he changed hands with his gun, he idly threw the gun in his elbow crook and picked from his palm a grouse feather that had adhered to it because of a drop of blood. He surveyed the feather thoughtfully for a moment and then cast it aside. The feather reminded him of a certain head of brown hair, from under which shone a pair of serious brown eyes. They belonged to the Lad, the only son of his nearest neighbor.

The Lad held a strong attraction for the old man who had never known the love of a child of his own. Not that the Lad liked the way Dell made his living and encouraged him, for he didn't. But the quiet ways of him won the old man's heart. Many times he had come suddenly upon the statuelike figure of the Lad, watching some woodfolk friends at work or play. Almost he seemed like the woods quiet, reserved, friendly, with a warm smile that was like the cool greenness of the trees, when the sun was too hot.

That was the secret of why old Dell liked the boy, he was like the wild life which he loved and hated at the same time. Hated the cowardly foes of the weaker animals and loved the ones that needed protection. He rarely killed a deer, and seldom a bird unless his appetite called for it. But he enjoyed killing the wily wolf and coyote, or the cowardly puma and lynx. He liked to see the big sharp-shinned hawk reel wildly to earth after being hit by a ball from his rifle. He trapped

the wicked little weasel with the greatest satisfaction, but hated to kill the harmless rabbit, even when they got so numerous that they prevented him raising many peas or turnips.

The Lad never killed anything so far as old Dell knew. He argued against the killing even of the fierce bob cat after it had killed half of his father's chickens. And as for the coyote and other game killing animals, they had been placed upon the earth by a Power higher than man's and ought to be let alone until that Power saw fit to take them away. And reason as he would, Dell could never convince the Lad that they were merely a curse placed upon the earth to torment men for their wickedness.

Of late the Lad had seemed to act a little queer. He held aloof from old Dell most of the time, only calling in now and then to ask after his needs from town, when his father was going in. The father never had time to spend upon hermits like old Dell, and the town was too far away for many others to reach him, so the Lad was his only visitor and friend. Thus it made him apprehensive when he felt the spirit of aloofness the Lad brought with him. He feared that he was about to lose even the thread of friendship that bound him to the Lad.

He couldn't know until he had started to look for favorable signs of fur bearers that the boy had discovered that a black fox was making his home in the neighborhood. Had he known the fact he might have fathomed the aloofness. The Lad feared that he might be led to tell his secret and that old Dell would gloat over the grand prize he was going to have the next fall. The fox was always the boy's strong point. Old Dell couldn't make him fierce, he was not a destroyer of anything other than rodents and rabbits, with perhaps an occasional bird. For the Lad declared that a fox had never visited his father's coop. But to old Dell the fox meant money. And a black fox would mean much money.

The boy's aloofness held until one morning in October when old Dell coming in from his inspection of a nearby cave had discovered the Lad watching him from the door of old Dell's house.

"Seen anything unusual, Dell?" Asked the boy with a quissical twitch to his smile.

"Been a fox roamin' around that hole last night. I put some scent into it yesterday and he's been attracted to it. Wouldn't go in, though. Perhaps he's waitin' for his mate to inspect it with him."

The Lad's face clouded a bit. "Wish you wouldn't go after the foxes, they're positively getting scarce close around here.

They don't hurt nothing that don't deserve it. Besides—"

"Now see here, Lad, we've gone over this thing a thousand times. And you've never gone off mad. Lately there's been something wrong, and I find it's foxes. If you've discovered a den, and'll tell me where it is, I won't set a trap that one of them will get into unless it's accidentally. And then I'll turn 'em loose."

"It isn't a den, though, Dell, it's only one fox. But he's such a beauty. He's been caught once, too, for his front toe is missing on the right front foot."

Old Dell looked up quickly from a casual glance at a hermit thrush in a nearby bush. He suddenly remembered that the track he had seen near the mouth of the little cave, as he called an old puma den about a mile below his house on the bank of the creek bed, about ten feet higher than the present bed. "So that's it, is it? If he's such a beauty he must be a red. Or else a silver. Which is he?"

"He's neither. Dell, if I tell you what kind he is, will you let him alone?"

"Can't promise. He might be a black one for all I know, and I've always wanted to catch just one black fox before I die. It's every trapper's whim to catch at least one of the rarest of fur bearers in a lifetime, and mine's been to catch a black fox. It'd put me on easy street for the rest of my life. I could hold him alive for a few weeks while I did a little advertising and he'd bring me several thousand dollars."

"And for mere dollars you'd destroy one of the most beautiful of God's creatures? He didn't put many of them here because he wanted people to appreciate them and when one is taken away before its time lots of people who might have seen the wonder in his natural state fail to get their just dues."

Old Dell was excited. His eyes sparkled eagerly. "So it is a black fox, is it? Lad, I've dreamed and longed and waited patiently for sixty years for him to come. I've been blue and depressed because of hard times and failures. I've grown old in the long wait for him to come. And you ask me to let him go when I have the chance to get him. No, Lad, I'm going to have that fox before the season's gone no matter how many times he's been caught. If he's been trapped once he'll be shy and hard to get, but wait and see, I'll have him!"

The old man's voice grew jubilant at the finish of his speech. His blue days were forgotten. The Lad was even almost forgotten. The one big thing he had waited for had happened. A black fox had reached his neighborhood. A real wild one. Not one that had been raised upon a farm. He

would have scorned one of those, as too much like trapping an innocent dog. He had his old comb out, pulling it through his thinning locks excitedly. He always combed his hair when he was thinking hard regardless of whether the thoughts were bright or dismal.

The Lad left him thus, as he walked slowly and thoughtfully away. He felt that to interfere would be useless. But he prayed hopefully within himself that the black fox would keep out of Dell's traps and snares. As for the black fox, he was not worried in the least. He was sunning himself not a mile distant, watching curiously the antics of a chickadee as it hunted its breakfast in an old cedar that looked promising. His dark eyes shone with that rare intelligence that means cleverness and cunning to the utmost degree. He was fully acquainted with the Lad and in a way with Dell. He had realized at once that Dell had put the scent, a smell that brought him pleasant tastes and sensations. But he had smelled Dell's scent around there too, so was cautious.

He had been in that neighborhood nearly two years and old Dell had never seen him. The Lad never would have seen him, either, had the boy not had that habit of sitting or standing still, watching so long. That had puzzled the black fox and several times he had come within sight of the lad to investigate. But always he grew cautious because of the human scent and slipped away into the great silent woods where he was safe from anything, even traps so long as he kept his wits about him.

It was a week later when the Lad came again to see old Dell. And he found the old man in low spirits. "I've tried every one of my best secrets, Lad, and he's wise to every one of them. Keeps all my traps tripped and keeps away from the snares. He won't touch a bait of anykind that has been touched by my hands, or that has been killed by a bullet. There's rabbits lying out there in those woods that have been there for nearly a week and none of them's been touched by a fox."

The Lad smiled. He was immensely pleased because of old Dell's blueness. But he only said, "Stay with it. You've always said there was a way to catch the wariest animal if you could just have the time to find it."

"I'm going to stay with it!" He gritted his teeth and almost snarled the words out. "I'll shoot him. I'll go out into those woods and stay until I get a shot, if it takes a month."

The Lad knew that the black fox would be a sure victim if old Dell carried out that threat, and he feared that he would. He decided to compromise. "Say, Dell, I believe I'll help you

catch him." The old man looked as if a dog had suddenly acquired speech. It was incredible.

"There's conditions to my offer," the Lad hastened to say, "You know I can catch him. Why I've had him in my power several times. I could go right now and have him in an hour. Have him boxed ready for shipment."

"I'll do it, no matter what the conditions are, providing we really sell him. Let's hear the conditions."

"We'll go partners on the proceeds, and I'm to say whether or not we'll sell to the ones you bring around to buy. I can tell better than you whether or not he'll get kind treatment."

Old Dell suddenly burst out laughing. "You're a good joker, but you can't quite go so far as to make me believe any such yarn as that. You must have a wasp's nest you want to lead me into while we're on the hunt. I'll tell you what I'll do, Lad, if you can bring that fox here, bound, alive and not harmed in any way more than a trap would hurt him, we'll turn him loose and I'll trap on the other side of the canyon. I've never seen his tracks over there."

"Done!" shouted the Lad. "Shake!" They shook and the Lad left. He left in such a hurry that old Dell began to think that he did know his business and was really going to fill his part of the bargain. At any rate old Dell decided to follow him.

The boy went up the hill and into the woods. A deep hollow on the other side of the first heavy wood was where Dell had trouble in finding out where he had gone. He soon discovered that he had gone up the hollow. And the hollow got deeper and deeper. About a mile and it widened out into a box canyon about fifteen feet from wall to wall. Half mile farther and it ended abruptly in a fall from a shallow wash above. Nothing could go up the fall or either of the walls. Old Dell knew that. He had trapped a bob cat in there once. There was no water in the place, it was merely a cavity made by summer and spring floods.

Just before reaching the fall, there was a sharp turn in the box. Old Dell paused there and listened. Not a sound could he hear. Slowly he began to go forward until he could see around the bend. When he finally got so he could see he drew up with a start of real surprise.

From a small cavity in the wall of plaster of paris, the boy was dragging the black body of the fox. It seemed lifeless. Old Dell could contain himself not at all. He rushed forward to make sure. The boy turned surprisedly, but laughed when he discovered who it was. "I've known about this for weeks," he confided, "I've seen him go in there lots of times, and often wondered if he would play possum is I went in there after him. He

did sure enough. Do I have to take him clear to your place, Dell?"

Old Dell was incredulous. He was sure the fox was dead or else the boy could not have caught him napping. With all his cleverness, he felt that the boy held something more precious. Possibly it was reason. Old Dell didn't know what it was, but he stood in awe of it a little later.

Slowly he bent over and stroked the glossy, rich fur. Felt of the body carefully. The fox never flinched. Old Dell decided that the Lad had shot him with a small caliber rifle at close range. But he wanted to call the lad's bluff. "No, Lad, you won't have to take him any farther. I give up to you here and I'll live up to my part of the bargain. Turn him loose."

There was a note of triumph in the old man's voice that the Lad noted. He fancied he knew the reason. Reaching into his pocket he took therefrom a pocket knife and cut the cord he had tied about the front and hind legs of the fox before bringing him out of the cave. Not a sign of life yet. He laid him gently down upon the warm sandy bottom of the gorge, and walked slowly toward old Dell. Just as he reached his side, Old Dell saw a streak of black race past. A low delighted chuckle beside him reminded him that at least he still had the Lad's good will in other things. And together they quietly wended their way to old Dell's home where they spent their first real happy hour for months, talking as they used to talk.

Cannonville, Utah

The Service Seal



A CHEERY CHRISTMAS—SERVICE IS MY CREED

People know me as the 1922 Christmas Tuberculosis Seal, but I like to be called the Service Seal. Three hundred and sixty-five days a year I go forth into the realms of misery and misfortune—carrying with me a blessing of health and happiness. I belong to Utah—I am the product of noble thoughts and high ideals—I am always ready to serve you for I am the Messenger of Good Health, I announce the dawn of a New Day of Right Living and Happiness. I come to you on Thanksgiving day—buy of me liberally until

the time I will leave you on Christmas Eve, for my work of mercy will go forever onward, scattering the rays of perfect peace and health.—*A HEALTHY NEW YEAR.*

Life is What We Make it

By Dr. Thomas L. Martin, Brigham Young University

V. We Will Not Be Parasites

Now and then when riding through the country, our eyes are directed to the roadside and to many of our alfalfa fields where a beautiful, golden threaded vine has attached itself to the growing plants. To the inexperienced mind, this plant is unusually attractive and one is led to exclaim: "Oh, what a beautiful plant!" If we will take the time to get out of our car and examine that plant more closely, we will find that it has no root; that it is attached to the host plant by little tentacles which work themselves into the life-giving stream of the desirable plant and there absorb from that life stream the food for its own sustenance. It is called the love-vine or dodder plant. It is a parasite, a thing that adds not to the world in which it lives, but takes the accumulations of the efforts of others. It is nice to look at, but, to the man of experience, it is shunned perhaps more than any other weed with which the alfalfa grower has to contend.

We have an illustration here from nature which we can apply to our own lives. I have seen men struggle for years to get a little money ahead. I have seen young men work for months to secure money with which to go to school, and some smooth, nice looking parasite has visited these men and by false promises and shallow argument, which we find with all parasites, has tricked this hard-earned money from their victims. I have seen young men, rather than take life as it stands, develop desires to secure easy money, and by means of the exercise of a little psychology on the unsuspecting, separate them from their possessions and give nothing in return. Of course their methods have been within the law, as at present constituted, but nevertheless it has been a case of living on the efforts of others. Such men are parasites and just as detrimental to the progress of our civilization as the dodder plant is to the successful development of the alfalfa fields.

The idea that life is what we make it applies well with this discussion. These men are really not happy, but those, on the other hand, who associate themselves with productive enterprises, men who give full value for what they receive, men upon whom

the progress of our communities rest, find real happiness and fulfil the divine command: "Man is that he may have joy."

You who are now at the parting of the ways, you who are wondering what to do in life, should ponder well what your course shall be. It is up to us the kind of life we shall live. We have forty to sixty years to live after we reach maturity, and what that forty to sixty years shall be depends upon the way we live and what we do during our earlier years. The biggest things in the world are ours if we will but make the effort. Let us keep in mind that we are worth a lot if we will prepare for real service, that the only way to get happiness in life is to become a real lifter, that we will grow by leaps and bounds if we will but take one half-hour of solitude per day and size things up, that if we will struggle hard to overcome the obstacles in life and steer clear of all suggestions of parasitism, life will become a real pleasure, because we will have made it such. It is up to us.

Provo, Utah

Cardinal Principles of Secondary Education and the Program

By Francis W. Kirkham

The August number of the *Improvement Era* gives the objectives, plans and methods of the Mutual Improvement program for 1922-23, which stresses, this year, education in health and education for leisure time activities. The plans, ideals and objectives of the Mutual Improvement Association, as worked out by President Brigham Young and his successors, may, with interest and profit, be compared with the findings of the national committee on reorganization of secondary education, appointed by the National Education Association.

The United States Bureau of Education Bulletin, 1918, No. 35, *Cardinal Principles of Secondary Education**, is the report of this commission. After five years of study they presented the cardinal principles, which in their judgment should guide the reorganization and development of secondary education in the United States. A brief summary of these principles follow:

1. "There is a need for reorganization of secondary education, because, (a) the economic order is more complex, (b) the problems of community

*This bulletin may be obtained by application to *Bureau of Education, Washington, D. C.*, 5 cents per copy. Give the above title.

life are more pressing, and, (c) provision must be made for the leisure time of the worker.

II. "The purpose of democracy is so to organize society that each member may develop his personality, primarily through activities designed for the well being of his fellow members and of society as a whole; consequently, education in a democracy, both within and without the school, should develop in each individual and knowledge, interests, ideals, habits, and powers whereby he will find his place and use that place to shape both himself and society toward ever nobler ends."

III. "This commission therefore, regards the following as the main objectives of education: (1) Health; (2) Command of Fundamental Processes; (3) Worthy Home Membership; (4) Vocation; (5) Citizenship; (6) Ethical Character."

IV. "The role of secondary education is achieving these objectives."
(1) Health needs cannot be neglected during the period of secondary education without serious danger to the individual and the race. The secondary school should therefore provide health instruction, inculcate health habits, organize an effective program of physical activities, regard health needs in planning work and play, and cooperate with home and community in safeguarding and promoting health interests.

(3) "Worthy home membership as an objective calls for the development of those qualities that make the individual a worthy member of a family, both contributing to, and deriving benefit from, that membership. As an objective this should not be thought of solely with reference to future studies. These are better guaranteed if the school helps the pupils to take the right attitude towards present home responsibilities and interpret to them the contribution of the home to their development."

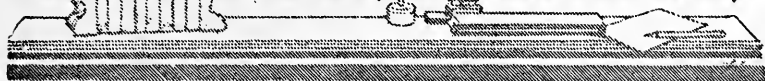
(5) "Civic education should develop in the individual those qualities whereby he will act well his part as a member of neighborhood, town or city, state and nation, and give him a basis for understanding international problems."

"For such citizenship the following are essential: A many-sided interest in the welfare of the communities to which one belongs; loyalty to ideals of civic righteousness; practical knowledge of social agencies and institutions; good judgment as to means and methods that will promote one social end without defeating others; and as putting all these into effect, habits of cordial cooperation in social undertakings."

(7) "Ethical character—In a democratic ethical society character becomes paramount among the objectives of the secondary schools."

It is heartening to Mutual Improvement workers, and to school men and women who cooperate freely with them, that the latest and best word in educational theory, as expressed by this national committee, coincides with the aims and objectives of the Mutual Improvement Association. School workers are coming to recognize more and more that the objectives for which they stand can be worked out best by close cooperation between the school and community organizations that make for all that true citizenship includes.

EDITORS TABLE



The Ninty-Third Semi-Annual Conference

The 93rd general semi-annual conference of the Church, which convened in the Salt Lake Tabernacle, October 6-8, 1922, was one of the most largely attended conferences ever held in the Church. Even at the opening session the great building Friday morning was filled to its capacity, and during the Sunday session, overflow meetings were held in the Assembly Hall and at the Bureau of Information, besides in the Tabernacle, where the aisles and every available standing room were occupied. It was stated at one of the meetings that over 3,000 people were at the Bureau of Information attending the outdoor meeting, while hundreds were unable to get in to any of the buildings or near enough to the speaker outdoors to hear. Throughout the conference the weather was beautiful—clear sky and pleasant temperature. President Grant presided at all the meetings in the Tabernacle and opened the conference with a masterly address, in which he emphasized the duty of obedience to civil and religious laws. Practically all the speakers who followed referred to this subject, some briefly and others at length, as one of the great needs of our day. Education in the spiritual needs of man as a means tending to observance of law and order was touched upon. References to the work of the auxiliary organizations, the efficacy of prayer, the heeding of counsel given by the servants of the Lord, and topics bearing on important factors pertaining to civil and religious education and obedience to the laws and commandments of God, as revealed to the Latter-day Saints were discussed. Powerful testimonies were given throughout. One of the features of the meeting was the presence of Mr. J. R. Howard connected with the American Farm Bureau, who was one of the speakers in the Sunday afternoon session in the Tabernacle, and whose short remarks bore upon the beauty of farm life and the topics under consideration. In the different meetings, forty-four sermons were delivered, all of important counsel, and by the power of the Spirit in the numerous speakers,

including the Presidency of the Church, the Council of the Twelve Apostles, the Bishopric of the Church, the Presiding Patriarch, and the First Council of Seventy, together with the mission presidents of the Church. All the apostles were present, except Elder Orson F. Whitney, who is presiding over the European mission and whose sickness and anticipated return home was mentioned, together with the fact that Elder David O. McKay had been chosen to succeed him in the important office of president of the European mission.

Other features of the great conference were the numerous missionary reunions, embracing returned missionaries from almost all parts of the world, the patriarchs, the bishops, counselors, and clerks, and the general and special priesthood meetings, held on Friday night and Monday morning. The annual conference of the Deseret Sunday School Union, under the presidency of Elder David O. McKay of the Council of the Twelve, and general superintendent, was held in the Tabernacle on Sunday evening the 8th of October. In this great gathering which filled the Tabernacle to its capacity the aims and purposes of the Sunday School were set forth by the speakers and the efficacy of the teaching in this great organization was illustrated by demonstrations by classes of students. President Heber J. Grant spoke briefly, commending the Sunday School workers for their successful efforts in behalf of the children of the Church. A very inspirational meeting of officers and workers of the Y. M. M. I. A. was held on Sunday morning at 8 o'clock, at which Elders Melvin J. Ballard, Richard R. Lyman, and George Albert Smith, of the Council of the Twelve, spoke, respectively, on: "How to show our belief in the slogan at the polls in November," "Obtaining 50,000 young men in the Y. M. M. I. A. by January 1," and "Each Y. M. M. I. A. officer to win a boy." Questions and answers were also conducted by Elder Oscar A. Kirkham, executive director of the organization. Out of the 87 stakes, 79 stakes were represented and 5 missions. The Young Ladies had a very excellent meeting on Monday morning, the 9th. Both organizations are prospering and show commendable progress in their work.

The Tabernacle choir distinguished themselves under the direction of Professor A. C. Lund. "Then shall thy light break forth," from Mendelssohn's "Elijah," was especially delightful as given by the full choir at the Sunday afternoon session. There was an abundant outpouring of the Spirit of the Lord with the speakers and among the people there was manifested a growing faith in God with rich rejoicing in the development, expansion and growth of the Church.

Right Education as a Force in Obedience to Law

By Elder John A. Widtsoe, of the Council of the Twelve

This very remarkable conference, with its great attendance and its pointed instructions, has made me think seriously about many important matters. I have been stirred into thought, especially concerning the chief message given us yesterday by President Grant. I have been trying to determine the causes or forces in our civilization that make men obedient to law, or that make us unwilling to obey the laws of God, or of the land.

Education as a Factor in Obedience to Law

I have been thinking most, I believe, about the part that education plays in training our citizens to obey and to sustain the law and to be loyal in all respects. There is a tremendous power in education. As we are taught and trained in schools, and by those whom we follow, so we become. The late war gave us several examples of the power of long continued education to fasten ideals upon a whole nation.

We are an education-loving people. I was really amazed to note, from statistics gathered by the Presiding Bishop's office, as one of the fruits of this marvelous work known as "Mormonism," that of all the Latter-day Saints between 8 and 18 years of age only twenty-two have not attended school. I doubt whether such a record can be duplicated by any other people of the same number in all the world. Our schools and colleges are crowded to overflowing. I am informed that the Agricultural College of Utah and the University are the two largest institutions of the kind in the United States when the population is considered. It is proper for this people to be seekers after enlightenment—to be education-loving—for the revelations of God declare that we are to "seek out of the best books words of wisdom; seek learning, even by study, and also by faith." It is also declared that "The glory of God is intelligence." I have been wondering to what extent this love for education and this use of education may be made to sustain the teachings given us by the Prophet of God in his address to us yesterday. The great problem before us seems to be how to direct the tremendous power that resides in our educational desire and activity so that our children may become rounded, well formed, men and women, not educated in one direction only, but rather so educated that all their powers are developed and strengthened.

The Spiritual Nature a Big Influence in Education

We imagine too often that we can place most of our burdens, with respect to our children, upon the schools; yet, this is not possible, for our public schools are not permitted to teach all that should be taught mankind. As all know, in our free land, there is a provision in the constitution of the United States—perhaps the finest in the constitution—which provides for religious freedom; and in consonance with that constitutional provision, religious instruction is not permitted in our public schools. Since man is not merely physiological, or intellectual, but also spiritual, our schools do not wholly suffice for the full training of man. Yet it is quite as natural for a man to desire religious education as to desire education for his body and mind. This truth is borne out by human experience to such a degree that I have no need to dwell long on it here, but it came to my attention again with renewed force just a few weeks ago. I had the privilege of visiting, in company with two members of our Church, and several who were not members, the great Rainbow bridge, or Rainbow Arch, located in southeastern Utah, not far from the Arizona line. It is one of the most beautiful of all such works of nature—a gigantic, perfectly formed bridge or arch of brilliant red sandstones spanning the canyon symmetrically from side to side. Through the efforts of President R. D. Young of Sevier stake there was found in a squirrel's hole, the registration book which had been used since 1909 by the occasional visitors to this bridge. In this book the visitors had written their names and comments that had occurred to them. Some very distinguished names were found in this book. Theodore Roosevelt and three of his sons had been there, I think in 1913, and had written their names in the book. The names of other men and women of national prominence were inscribed in the book. One man of national renown had written below his name: "Here hath the Master wrought with consummate skill." This man, not primarily a religious man, a well known scientist, standing before this marvelous creation of God, this great, wonderful natural bridge, felt himself drawn to God, and left a testimony of faith to all who might follow. Another man, under his signature, wrote: "This is a wonderful work of God. Remain here and worship God in all His glory." He also turned from the physical beauty of the bridge to the great spiritual beauty of the Maker of the bridge. This is the natural and normal instinct of all men. We are spiritual, as well as mental and physical; and our education, to be complete and fully satisfactory, must take into account the demands of the spiritual nature of man, and provide for religious instruction. The man whose mind and body alone are trained is not necessarily a safe citizen, because

such education is no guarantee against a criminal life or a life of lawlessness. Education frequently helps the criminal in his lawless deeds. Spiritual education is the best known means of causing men to use their powers for human good. We are not justified in sending our children to schools and colleges to be developed mentally with just the barest opportunity for spiritual development during the most critical period of their lives.

The Home Must not Shift its Responsibilities to the School

Since religious training is not permitted in the public schools, because it is against the law of the land, the question is: how are we to supplement the work done in our public schools, so that our boys and girls may be spiritually developed, and thereby become better able to do the things that have been called to our attention in this conference? I am dwelling on this for a few moments—realizing that there is no time, since there are many speakers, to develop this subject—merely to call the attention of the Latter-day Saints to the necessity of not placing the whole burden of education upon the schools of the land. Too often, of course, school trustees and school teachers are afraid of doing what they really might do, under the Constitution of the United States. This is not a God-forsaken country; this is essentially a God-fearing country, and there is no reason why, in our public schools, we should not teach the love and the fear of God. Since, however, we may not do this as fully as we would like, we must go for help to the home and to the church—the two remaining agencies for the rounding out of education.

Those who have read the history of recent human thought, will remember that during the last forty or fifty years, the fathers and mothers of our land, having witnessed the wonderful development of the educational system within this country, have gradually placed increasingly much of their responsibility upon the school. The home has been minimized in importance; the school has been made larger in importance than was ever intended by the clear thinkers within the field of education. The home still retains its duty—the duty of teaching and training and developing young men and women spiritually, filling in where the school under the Constitution is unable to do its full duty. The home must not, and can not, in safety, shift its responsibilities to the school.

Church Schools of Tremendous Importance in Spiritual Training

The Church should likewise be of tremendous importance in spiritual training. In this Church we have auxiliaries of

various kinds, the chief purpose of which, as I view it, is to spiritually train our school-trained generation. I would like to leave the thought with the Latter-day Saints on this occasion that the prime purpose of the auxiliary institutions of this Church is to supplement our educational efforts, as made through the public schools. The Church has also provided a system of Church schools—in possibilities, the ideal school of course—in which the child, the youth and the maiden may receive instruction, not only out of books of learning made by man, but also out of books of God; where man may be trained physically, mentally and spiritually for complete living, and be better fitted thereby to obey the law and to do all other necessary thing in living up to the teachings that are taught in this and similar pupils throughout this Church, and throughout other churches. A number of splendid high schools, junior colleges and normal colleges are maintained by the Church, to the great advantage of thousands of students.

Seminaries and Religion Classes Wonderful Helps in Religious Instruction

But, it is impossible for the Church to maintain Church schools that will reach all the people, nor would it be wise or proper to maintain an educational system, competitive with the public school system, and therefore, we have in this Church a wonderful organization, scarcely understood by the people, known as the Religion Class, which is a definite attempt under the law to correlate religious instruction with the work which the law permits to be done within the elementary public schools. I take the liberty to call your attention to the Religion Classes, from this point of view, in the hope that all Latter-day Saints may give special attention to the meaning and purpose of this great movement in the Church. Then, continuing the religion class, the Church provides for the same purpose—the development of the spiritual man, so that, educationally, he may be rounded out fully—the seminaries which are maintained for the training of high school students, and in close proximity of the high school, but not in connection with it. In these institutions the young men and women who attend high school, may receive, an hour a day if possible, proper religious instruction. The Religion Classes and the Seminaries provide means by which the training of the boy and girl may proceed symmetrically, step by step—not in mental chunks one year and religious chunks another—but so that each year throughout the whole course of education, we may teach and train all the faculties of man.

A great university of sound and modern scholarship, the

Brigham Young University, stands at the head of the Church school system, and serves students of university grade. It is not able to care for all the students who desire to enter it. The State of Utah maintains a magnificent state university and an equally magnificent state agricultural college, the students of which no doubt will have access, in time, to devices, under the law, that will enable them to secure training toward God as well as toward material things.

This important subject has rested on my mind since yesterday morning, when I heard our President deliver his ringing message in behalf of obedience to law; and, as my analysis has proceeded, I have come more and more to the conclusion that through the public school system and through our religious auxiliaries we may be able to help accomplish the thing for which President Grant pleaded yesterday.

Spiritual and Mental Education Makes Dependable Intelligence

In conclusion let me say again that to be merely mentally trained is to be only partly trained. The man whose mind only has been trained may be likened to the ship with great engines and a huge propeller ready to drive the ship forward, but without rudder, chart, compass, or definite destination. When we add to the man, so trained, spiritual training, then it is as if we add to the ship, with its wonderful machinery, a compass, a chart, a rudder, and a dependable intelligence which controls the whole machinery, above and below deck, so that the vessel may reach a safe haven, according to a definite purpose.

A Testimony

May God bless us in our educational endeavors and in all our endeavors. May he strengthen us to make us able to fulfil our great destiny, to be the great people of the world in virtue and righteousness. I bear you my testimony that I know that the work represented by this Church is the truth; that God lives; that his Son came on earth in obedience to a great plan, to suffer and to die for us; that Joseph Smith was a prophet of God who came here to do God's will in continuation of this mighty and eternal purpose, and that the Church is still directed by God. It is good to be a Latter-day Saint. I thank God for the privilege that has come to me to be a member of this Church, to share in the privileges of the Priesthood and in the blessings that flow from it. God be praised that he brought this truth to me and to my family and to you and to yours. God be with us always I ask it in the name of the Lord Jesus Christ. Amen.

Messages from the Missions

The Gospel in France

Elder Stephen D. Durrant, of the French conference of the Swiss-German mission, writes under date of August 17 from Geneva, Switzerland: "After the war the labors of our elders in French Switzerland died out. We had one branch at that time holding meetings. President Muller was at that time called on a mission.. He strengthened the one branch and established three others. We now have the number of missionaries as above stated and nearly 150 members. The work is progressing nicely. President Muller was honorably released at our last conference, and David L. McKay was appointed to succeed him as conference president. Elder Muller has accomplished a great work."



Missionaries left to right, standing: Franz J. Yoller, Montreux, Switzerland; Serge C. Ballif, Preston, Idaho; Stephen D. Durrant, Ogden; Daniel D. Shupe, Ogden; Matthew H. Cannon, Salt Lake City; W. Owen Ridges, Ogden; O. K. Winters, Garland; Rulon D. Hinckley, Hinckley, Utah; sitting. Henri Chappuis, Lausanne, Switzerland; David L. McKay, Ogden, Utah; President Serge F. Ballif, of the German-Swiss mission; Conference President Herman Muller, Basel, Switzerland.

Palo Alto

For at least seventeen years Palo Alto has been on the map to the San Francisco and San Jose missionaries, because one lone Latter-day Saint family found it a good place in which to live. Then, along about 1908, Francis W. Kirkham, attending Stanford University here, held, in a downtown hall, a series of lectures explaining the Gospel. Many returned missionaries of that period will remember Palo Alto as a meeting place for the boys on country trips. In 1913 the town was completely gone over by Elders V. Clyde Cummings of Salt Lake City, and Veach Grow, of Huntsville. Occasionally families drifted in, usually attracted by the opportunities offered by Stanford University for advanced study.

It was not, however, until 1919 that any definite organization was made,

and the branch has a flourishing Sunday School. Palo Alto is a community, ideal in its surroundings, its organization, its climatic and industrial possibilities, progressive, and progressing, with a small but energetic group of Latter-day Saints to form the nucleus of a larger group as soon as others learn of the possibilities of this part of California. Can you blame them for using their energies to the growth of such a group? One of the greatest services of this little branch is the opportunity it gives to Latter-day Saint students attending the university to go forward with their spiritual development. The greatest source of inspiration that we have is the work of these young men in our little branch and the gratifying feeling that we have, that parents are going to be glad that we are here to do the things for their young people, that they are powerless to do, themselves, during one of



Some of the Saints at the Palo Alto branch, California. J. H. Rackstraw presiding. Taken at a recent gathering

the most important four years of their children's lives. If this is all that the Palo Alto branch can ever do, we will not consider ourselves as entirely useless. This is not a one-sided service, because these young people give time, study, and inspiration to every meeting they attend.—*J. H. Rackstraw, Presiding Elder.*

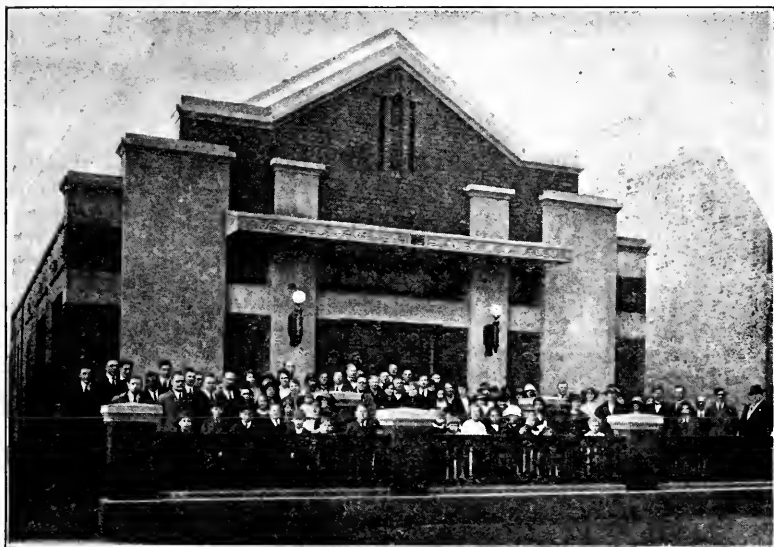
New Church Building Dedicated

Arthur H. Sutler, 52 Albert St., Melbourne, Australia, writes under date of August 19: "The Saints have been raising funds during the past two or three years with which to build a church of their own. And now through their sacrifice and hard work, coupled with generous assistance from the Church authorities in Zion, they are able to see their ideas materialized in the erection of a house of worship, and judged by those present and in a position to know, second to none in any of the Church missions. On Sunday, August 13, the building was dedicated by Mission President Don C. Rushton. The corner stone was laid May 13, by President Don C. Rushton, in the presence of many Saints and friends. The actual opening

ceremony took place on Saturday, the 12th of August, when a social tea was given at 6:30 p. m. under the direction of the building committee and other auxiliary organizations. This was followed by a musical program and concert before an assembly of about two hundred Saints and friends. At the dedication services all the meetings were enjoyable, addresses were delivered by visiting elders from South Australia, Tasmania, New South Wales, Queensland, and New Zealand—the largest array of missionaries ever seen in any Australian conference at any one time. The building measures 40 by 70 feet, and has plenty of space for paths and garden plots, with seating accommodation for about 300 persons inside. It has a fine platform. It can be divided by means of folding and sliding doors, into class rooms, or conveniently used to stage any concert or performance that may be desired. It has a well built concrete baptismal font, good lighting facilities, and windows beautifully done in cathedral glass. The volunteer laborers and the elders and local brethren who worked at the building following their daily work, aided largely in its erection. The building was designed by Brother Leonard F. Hocking, who spared nothing to get the finest effect possible in every department, and who has supervised its erection. A separate dwelling for the elders also will be erected.



Top: Mission President Don C. Rushton, Sister Rushton and the elders of the Victorian conference. From left to right—David M. Gaskell, John E. Hipwell, Wallace O. Walker, Doris M. Baker, J. Elmer Hendricks, Cecil S. James, Paul B. Cragun and Sister and President Rushton are in front.



The new L. D. S. Church in East Melbourne, Victoria, Australia, also elders and Saints, dedicated August 13, 1922, by Mission President Don C. Rushton

Open Air Meetings Great Success in Holland

Elder Samuel R. Carpenter, writing from Arnhem, Holland, September 9, reports that Holland is becoming more open for the gospel message as the war conditions abate. When he first arrived there, in January, 1921, only ten missionaries were allowed in the country, and they had to do their work in a quiet way. Now there are forty-three missionaries, and they are left entirely free in their work. "Open air gatherings are being held everywhere and are meeting with great success. We held one here last Sunday and delivered the gospel message to over 150 people. The future of the mission look unusually bright. There has never been a period in my life when I have enjoyed a better and more instructive time, and it is with more or less regret that I watch for the drawing to a close of my time in the mission field. I have always felt that the time is much too short to accomplish a great deal, and as the weeks and months go whizzing by, I realize that now more than ever. We are having fine success in Holland. In Arnhem we are having wonderful success in giving our testimonies while tracting."

PRIESTHOOD QUORUMS' TABLE

Waking up to a Race

To those who are familiar with the monthly reports of the Presiding Bishops' office relating to the standing of each ward and stake in the Church in regard to monthly teachers' visits, percent of attendance at sacrament meetings, and other important items relating to the Priesthood and Church work, the following circular sent to the bishops and counselors of the Snowflake stake, Arizona, by the presidency of the stake, will be of interest, and may act as an impetus to other stakes to get in and provide the necessary team work to raise the percentage of ward teaching as well as attendance at sacrament meetings.

Dear Bishops and Counselors:—We have won our campaign in a most wonderful manner. We were running a neck-to-neck race for 50 per cent (our slogan) when we saw that 50 per cent would get us no where, since we were already at second place on the *Church Bulletin* and Lethbridge away ahead with 59. Then everybody sprinted up, and by a most strenuous effort on the part of most of you, we went over the top and snatched victory right out of the jaws of defeat and won, not only our slogan 50 per cent, but 60 per cent and then some, *sixty-one per cent*.

Now, Lethbridge can just sit up and watch something speedy go by.

There is something a little exciting about a race. It has a thrill, and makes a fellow's nerves tingle with real life. Having won it whets one for another contest.

We would like to see if there is something really worth working for that we can win from everybody.

Are you really keen for another scrap?

Well, all right, then, I am with you.

Judging by the way you get response from your people and loyal support from the crowd, we really expect that you will have nerve for anything in the line of progress. Here is a record.

We have two and a half months left of this year for the P. B. O. slogan, *Every Member a Tithe-payer*. Let us enter and win the best mark in the Church.

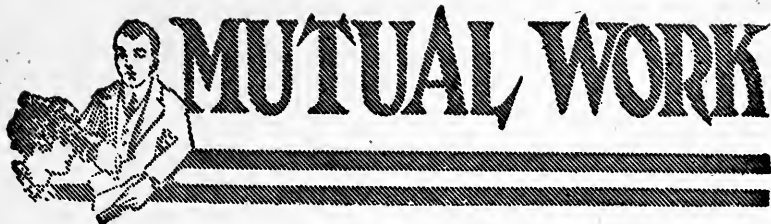
Make it the subject for ward teaching in November. Follow it up with a vigorous bishop's annual visit. Tell all the folks about it and get everybody interested.

We're off!

We think it a good thing for every stake in the Church to put these thoughts into effect.

A Day for the Discussion of Tithing

The presidents of stakes and bishops throughout the Church should take notice of the fact that the First Presidency have approved of a recommendation of the Presiding Bishopric, that the Sacramental meeting on Sunday, December 10, shall be set apart for the purpose of discussing the subject of tithing. It is desired that the meeting shall be under the direction of the bishops of the wards, and its activities conducted by the members of the Aaronic Priesthood. The plan, we think, is commendable and will be of value in many ways, both to those who take part and those who listen, and will undoubtedly increase the desire of the Latter-day Saints to comply with the law of tithing. Further details will be forwarded by the Presiding Bishop's Office to the bishops direct.



Some Check Questions

A few check questions for stake superintendents and ward presidents, worth reading and discussing at your next union meeting:

1. Am I giving the type of leadership that will assure the active support of my assistants, and functioning of all committees in a manner that will bring the best results to the entire organization?
2. Do I keep ever before me the major objective of the Y. M. M. I. A.—the establishing of a testimony of the gospel?
3. Do people feel free to phone me and solicit my service and that of the organizations in all worthy undertakings?
4. Do I cooperate with the Priesthood and the other auxiliary organizations?
5. Are the records of my organization in such form as to serve as a barometer denoting the progress being made?
6. Do I keep in close touch with the official organ of the organization—the *Improvement Era*, the general office of the organization, and other associations, exchanging ideas and profiting by a study of their successes and failures?
7. Am I haphazard, or do I always strive to reach an established objective?
8. Do I schedule my work to assure opportunity and the greatest return on my investment of time?
9. Do I do enough personal missionary work to assure my being in touch with the spirit of youth and the spirit of my work?
10. Do I give wise leadership, never assuming the attitude of dictator, and always considerate cooperation to my fellow workers?
11. Do I always solicit, in earnest prayer, the companionship and aid of the Lord?

From every indication, this year's work will be the most successful in the history of our organization. Superintendent Ballard's earnest desire for us to back up our slogan at the November polls; Richard R. Lyman's address on obtaining a 50,000 membership by January 1, 1923; and our General Superintendent's appeal that each officer win one wayward boy, are all full of inspiration; and with the blessings of the Lord, we feel that their wishes will not be in vain.—*Oscar A. Kirkham.*

Monthly Message to the "M" Men

By Thomas A. Beal, Member of the General Board

In order to develop the initiative of young men and give them practice in conducting part of the the Mutual program outside of the manual study period, the "M" organization was created. The real purpose of this organization is to carry out more fully one of the aims of Mutual Improvement work as set forth by Brigham Young in organizing the mutual associations; namely, to teach the young men to preside over public assemblies and to express themselves before the public. The real difference between the work of the "M" men and that of the manual, is that in the former case the "M" men preside over themselves, choose their own officers and provide

their own programs, while in the regular meeting, (that is, from 7:30 to 8:30) the work as outlined by the manual is followed. Of course, a senior leader has the supervision of the "M" work, but the real work is done by the "M" men themselves.

Brigham Young is reported to have defined education as "the power to think, to act, and to appreciate." This idea is intended to be carried out in the "M" men activities. The young man is given an opportunity to think for himself. In other words, the "M" work will give the senior the opportunity to develop leadership and initiative, which means the power to do the right thing at the right time without being told, that is to say, "carry the message to Garcia."

The "M" work further provides opportunity, develops capacity, and gives ambition, and with these three, properly balanced, success will be assured. Responsibility is another phase of the "M" work. Here the young man is especially tested. The mantle of leadership is given to him and if he is of the right material this responsibility will bring it out. Mr. Roger W. Babson in his *Fundamentals of Prosperity*, page 59, gives a good illustration of responsibility. He says: "My little girl has a black cat; about once in four months this cat has kittens. Opposite our place is a man who has an Airedale dog. When the dog comes across the street and that cat has no kittens, the cat immediately 'beats it' as fast as she can, with the dog after her. But when the dog comes across the street and that cat has the responsibility of kittens, she immediately turns on the dog and the dog 'beats it' with the cat after him. It is the same dog, the same cat and the same backyard; but in one instance the cat has no responsibilities, and in the other case she has. Responsibilities develop faith, vision, courage, initiative, and other things that make the world go round."

In "M" work the young man is given responsibility. He is given an opportunity to see what "M" stands for, namely, minute men, manly men, modest men, mindful men, masculine men, mutual men and "Mormon" men.

Knowing what "M" stands for, young men, get your work under way at once and altogether "Go to it" with head, heart and hand and "Put it over."

An Appeal to Fight

A splendid opportunity for real service this coming season confronts Mutual workers, and I earnestly commend the following appeal to your favorable consideration:

For some time past I have noticed a leaven working in the interest of the use of intoxicating liquors. There are agencies insiduously at work to reintroduce into society beverages that injure the body and mind of humanity. Only a few days ago a booster for "drink" called at my office in the interest of his pernicious craft, soliciting, under organized effort, my support for the return of beer and light wines for the consumption of the people.

Now, as Mutual workers, we can do much by our conduct, attitude, and the sentiment we create, to preserve and sustain temperance and to oppose any movement or effort calculated to spoil the good work already done through the medium of temperance reform. Prohibition, while it may not be a perfect solution to the evil of intemperance, has aided in the good cause materially, and is gradually and effectively eliminating the dreaded evil, and is safeguarding the welfare of our children and the people generally. It is to be expected that inveterate users of spirituous drinks will violate temperance laws, if possible; and there will exist men and women, selfish and self-willed, who will lend themselves as willing tools in the hands of the adversary to perpetuate the evils of "drink."

True, trouble is experienced in the enforcement of prohibition, as we

might reasonably expect, for a time at least, in the path of such a blessed reform. Surely no sane person would look for an immediate termination and abolition of one of the greatest evils that has ever beset mankind.

Mutual improvement is certainly opportune in the matter of temperance. Therefore, let us preserve and support temperance reform, and be foremost in the rank to leaven the lump of such a great and worthy cause. Let it be known, too, that Satan and his agencies are insiduously working, with untiring effort, to disturb and spoil the good already accomplished by prohibition.

We can, as Mutual workers, use our literature, class meetings, and slogans in the interests of a life-long abolition of the cursed "drink." If we support present temperance reform it will take but a few years to eradicate existing violations and difficulties. On the other hand, if we are found "sleeping at the switch" enemies of truth and progress will "get in the thin edge of the wedge" and reintroduce the damnable traffic of intoxicating liquors with results that will be sadder and more ruinous than ever before.

I appeal to you as Christian workers, in the interests of the great cause of humanity, and in the name of Jesus Christ.—Your brother in the gospel of mutual improvement—*John T. Seaich*, clerk of the Thirty-First ward, Liberty stake.

New York Scout Camps, Lake Kanawaukee

G. Stanley McAllister, writing from Brooklyn, New York, September 6, calls attention to the fact that he and companion were doing country work through the southern part of Orange county, New York, and while standing at a railroad station at Tuxedo Park, he saw a troop of Boy Scouts coming down the road. He engaged in conversation with their scout-master, who informed him that they were just returning from the annual summer encampment at the Boy Scout camps at Lake Kanawaukee. He decided to visit the camp and started off early the next morning. The camp is some eight miles from the station, back in the hills, in the district known as the Inter-state Palisades Park. He continued: "Much to my surprise upon our arrival at the Camps we beheld such a sight as I never before in all my life have seen. There are 18 camps, each one representing one of the councils of the city of New York and vicinity. Coming down the road toward the headquarters I received the thrill of thrills. Some 500 scouts were all lined up for inspection, all in uniform, bands playing, banners waving—it was great! I found that the camp director was Mr. Gordon, who has written so many interesting articles for *Boys*, *Life*, *Scouting*, etc. Having Oscar A. Kirkham's letter of introduction with me, I presented it to Mr. Gordon, at the same time asking him if he could arrange for me to stay in the camp for a day or two so that I might visit around and see the running of the camps. At the name of Kirkham, he said it was enough. He called for another of his orderlies and instructed him to give us one of the large headquarters tents with every convenience possible, and instructed him to inform the mess sergeant that two new faces would appear at mess that evening, and as often as we cared to stay. We were taken all around the headquarters camp where some 3,500 scouts had been encamped all summer. In the very center of the camp is a large, log building, built by the scouts, known as the museum. Every stone, leaf, bird, all the many interesting items in that museum, have been gathered by the scouts during the past three years that the camp has been in progress. That museum would make lots of college museums look like a penny arcade alongside it. In the evening there was a lecture on "New York State and its Natural Wonders," with moving pictures and lantern slides—fine and interesting! After the rally, we were introduced by Mr. Gordon

to Mr. Baker, who gave the lecture, and we had a splendid conversation with him. Early the next morning we were aroused from our beds and promptly at 9:30, all were called for instruction in the big ceremonial ring, at which Mr. Gordon told all present that two visitors were in the camp who came from Utah, and at the present time, were doing missionary work, and he further asked that any courtesy anyone could render us would be greatly appreciated. We chanced to arrive in the camp the day before the final breaking up for the summer, and had a fine opportunity to see how such details are carried out. Everything was in perfect order, and went as smoothly as if the camp were going to run another month. At the evening bonfire ceremony, at each of the council camps, scouts were awarded medals won during the summer. We took part in their Queens Council fire in the evening. This has a most unique council ring, large enough to accommodate 300 boys, each with his chair, made by the boy himself, out of rocks. At the points of the ring marking the north, the east, the south and west, are the ceremonial seats for the officers and the special officers who officiate in the ceremonies of the councils. Each of the ceremony seats represents some definite truth so that that same spirit is brought into play at all times. The east represents the sun god, or the god of day—life, brightness, etc. The west represents the god of night—duty, sacrifice, honor, etc. Promptly at 8 o'clock the council call is sounded on the bugle and all the scouts were required to be seated at the fire. The program was wonderful and much enjoyed by us. The leader of the camp certainly treated us wonderfully, and we had a most excellent opportunity of telling them some of our beliefs, made many good friends, and have been invited to visit with some of them in New York. Many of them in the camp remembered Oscar A. Kirkham with the scout jamboree and asked to be remembered to him.

"I am enjoying my missionary work immensely. We have a most wonderful mission president, B. H. Roberts, and his inspiration and his forceful character certainly recharges our batteries. Our meetings are being well attended, and I believe that an added interest in the message that we have for the world is being created."

Fathers and Sons Ogden Stake

The Ogden stake Fathers and Sons' outing, held August 23-26, was a complete success. We had in attendance, 158 who stayed at least one night.



Right: The winning baseball team in the match game between fathers and sons, in a ten inning game—score 15 to 16. Umpire on the left, Ogden stake, August 23-26, 1922. Left: The defeated team

Fifty-four of this number were fathers, accompanied by their sons; in addition to this we had a number of visitors who attended our bonfire programs. Brother Cornwall's "Slave of the Camel" was featured at one

of our bonfires by the North Ogden ward in a very successful manner. The president of our stake, Thomas E. McKay was in attendance with his son, and we were also favored with the presence of several of our high councilmen and ward bishops.—*R. T. Mitchell*, stake superintendent.



*Top: An early morning visitor, John Porcupine, 6 a. m.
Center: Mr. Porcupine performing on his hind legs
Bottom: General Assembly, Ogden Outing*

Commendable Work for the *Improvement Era*

Subscriptions have been received from the following wards:

Hiawatha branch, Carbon stake, for volume 26, 40 subscriptions; the allotment, according to the Church population, being 20.

Richfield ward, San Luis stake, 21 subscriptions; the allotment being 13.

McCornick ward, Millard stake, 21 subscriptions; the allotment being 7.

Orderville ward, Kanab stake, 48 subscriptions; the allotment being 19.

We desire to thank our agents in these wards for their commendable labors in behalf of the *Improvement Era* and we are quite sure that the subscribers will be pleased with their investment, and will find many things to interest and instruct them in its contents.

List of Life Members of the Y. M. M. I. A. to Oct. 19, 1922

Alberta Stake.—Charles W. Burt, Sylvester Low I. M. Coombs, E. J. Wood, Forest Wood, G. E. Cahoon, W. S. Glenn, J. L. Redford.

Alpine Stake.—Wilford W. Warnick, Hyrum Johnson, Lewis Warnick, Blaine Warnick, James E. Peterson, A. A. Anderson, Erastus L. Jarvis.

Bannock Stake.—Fred H. Anderson, E. L. Kirby, A. Schumann.

Bear Lake Stake.—O. F. Parker, J. T. Peterson, W. W. Richards.

Bear River Stake.—A. L. Cook, James Cook, George A. Christensen, Alvin Ipsen J. Walter Green, O. A. Seager, K. H. Fridal, Jr., O. L. Brough, E. S. Hansen, J. A. Green, J. H. Fronk.

Beaver Stake.—George A. White, Samuel D. White, Jr., J. F. Folton, J. T. Tanner, John A. Young, O. A. Murdock, Wells C. Murdock, Claude C. Cornwall R. C. Murdock.

Benson Stake.—James H. Smith, Harold E. Bergerson, R. Oral Hatch, Park Romney, Manuel C. Naegle, James L. McCarrey, A. W. Hyer, Saul Hyer, Charles Pond, H. Ezra Hatch, H. Ray Pond, Ralph J. Hyer, Elmer Boman, Bert Glover.

Big Horn Stake.—E. Ray Brown, H. Clark Carlton, S. A. Johnson, George R. Bringhurst, William E. Partridge, Samuel Welch, Arthur Asay, Marion Willis, C. B. Mann.

Bingham Stake.—H. R. Kirkham, W. T. Bailey, Dr. L. P. Neilson, John O. Mellor, Heber C. Austin, C. E. Dinwoodey, L. M. Miller, Victor Austin, T. C. Barlow, J. A. Woolf O. S. Paul, I. L. Lott, A. D. Erickson, J. Leo Paul, S. A. Browning, H. R. Hatch, Oriel Anderson, Earl Soelberg, David Scott, Edson I. Porter, S. R. Evans, Gracie Evans, Roy Pickett, A. O. Andelin, C. R. Crowley, Earl Guest, Sylvan Olson.

Blaine Stake.—Harley P. Randall.

Boise Stake.—J. Orval Ellsworth Joseph Alma Owens, Clyde R. Richards, Francis A. Proctor, Moroni Kleoffer.

Box Elder Stake.—Ernest P. Horsley, Norman Lee, Victor E. Madsen, A. C. Pearson, S. N. Lee, Jesse Hoopes, Frank Bowring, Wm. Glover, David Stohl, Charles Skidmore, John D. Peters, Isaac A. Young, Leo Hunsaker, Heber W. Perry, Earl J. Knudsen, Ezra Waddoups Abel S. Rich, E. A. Hinckley, Sylvester Jensen.

Cache Stake.—George S. Laines, Willis J. Lamb, James I. Kirby, Alma Balls, M. C. Merrill, Walter W. Barrett, Orson Ryan, Clarence A. Hurren, R. A. Perkes.

Carbon Stake.—Oscar Hanson, H. B. Goetzman, Elmer McNeil, Nels Nelson, John C. Preston, Levi L. Pearson, John Ungrecht, James Ungrecht, James M. McPhie, J. E. Pettit, Henry G. Mathis, A. Richard Peterson, Ivan J. Mathis, A. E. Hopkinson.

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Cottonwood Stake.—George H. Watts, Levi Edgar Young.

Curlow Stake.—Charles W. Goodliffe William C. Pack.

Deseret Stake.—Lorenzo T. Lovell, Joshua Finlinson, J. Lee Anderson, George E. Finlinson, Jense C. Anderson, Herman Pedersen, Rodney B. Ashby, James S. Blake, Sr., Burton Lovell, Alonzo A. Hinckley, Clark Allred, Edgar Nielson, Joseph T. Finlinson.

Emery Stake.—Alma G. Jewkes, R. Brasher, John H. Taylor.

Ensign Stake.—Heber J. Grant, Preston D. Richards, Anthony W. Ivins, Richard R. Lyman, Thomas Hull, Melvin J. Ballard, John A. Widtsoe, Brigham F. Grant, George J. Cannon, James H. Anderson, George F. Richards, John H. Taylor, Preston Nibley, George H. Wallace,

Ephraim E. Erickson, Rulon S. Wells, Verne L. Halliday, Lewis Telle Cannon.

Franklin Stake.—Frank F. Gilbert.

Fremon't Stake.—Mark Austin, Raymond Thatcher, George H. Maughan, Oswald Christensen, L. V. Merrill, Albert J. Southwick, C. J. Taylor, Daniel Ricks, John A. Morrison, Wayne E. Hales, Thomas A. Archibald, L. A. Bean, R. B. Geddie, W. E. Thomas, D. Rolla Harris, James Hamilton, Michael Austin, Nathan Ricks, Ben Sainsbury, J. L. Ballif, Hyrum Keppner, J. Milton Heilesen, Cecil Clements, Joseph Hertzig.

Garfield Stake.—Milton Twitchell, H. C. Bailey, Ellis Mitchell, Charles H. Gates, Jasper Osborne, Lorenzo Griffin, Joseph A. Griffin, Heber C. Williams, Alfred L. Riddle, Arthur King, Lester Spencer, George S. Penney, Carl H. Maughm, Charles E. Rowan, Joseph J. Porter, Clarence E. Riddle.

Granite Stake.—Edward H. Anderson, John F. Bowman, Claude Richards, Moroni Snow, Sam J. Black, Willard B. Richards, Jr., Wm. Chauncey Dunford, Charles H. Hart, Nicholas G. Morgan, William Lundstrom, Stayner Richards, William J. Solomon.

Hyrum Stake.—Arthur F. Peterson, David O. Nielsen, W. W. Christiansen, James G. Christensen, Alonzo A. Savage, Grover E. Christensen, Ernest Mauchley, Alma Yeates, Elmer Kenninger, Jere R. Orvin, Joseph J. Rasmussen, L. D. McBride, Thomas Lendley, Henry J. Parker, John B. Baxter, H. C. Sorensen, Vance D. Walker, Allen Willie, John D. Baker, H. G. Hughes, Edwin Clawson, Leo C. Nelson, Hans P. Anderson, Levi J. Anderson, Levi Crawshaw.

Idaho Stake.—M. P. Lawrence, Willard Call, Chris Call, H. P. Hatch, A. A. Moser, A. J. Gilbert, Jos. C. Banks, Herbert Horsley, J. E. Wilson, Jr., W. H. Robertson.

Jordan Stake.—Hyrum Stocking, William J. Leak, Reynold Bills.

Juab Stake.—Thomas H. Burton, N. J. Rees, J. W. Bond, George W. Lunt, Paul E. Booth, Bishop Thomas Bailey, J. W. Whitmore, J. N. C. Pexton.

Kanab Stake.—O. C. Bowman, H. I. Bowman, Delos R. McAllister, Reed G. Crane, John Nelson.

Lethbridge Stake.—Malcolm Berg, Ellengson, Wilfrid Copling, Leonard O. Green, Alfred Lauritz Sorensen, David H. Elton, George H. Green, Hjalmer Ostlund, Hyrum Smith.

Liberty Stake.—Benjamin Goddard, George Albert Smith, Oscar A. Kirkham, Nephi Anderson, B. S. Hinckley, Thomas A. Beal, Elias A. Smith, Heber C. Iverson, Hugh J. Cannon.

Lost River.—A. Rowley Babcock, Roy R. Duke, Ephraim Kidman, Parley P. Black, Ambros A. Aikle.

Malad Stake.—Melvin Gibbs, William H. Gibbs, D. J. Reynolds, J. Edward Gibbs, Thomas W. Richards, A. Fenley Merrill, George Gygi.

Maricopa Stake.—LeRoi C. Snow, J. W. Lesueur, O. S. Stapley, John Cummar, D. L. Stapley, J. V. Bushman, E. M. LeBaron, Andrew Mortensen, Isaac Dana, R. A. Bird, Gove E. Phelps, F. T. Pomeroy, M. W. Turley, L. L. Lesueur, G. C. Spillsbury, M. C. Phelps, Dan Hibbard, George H. Crosby, A. J. Palmer, M. A. Stewart, William Jarman, Joseph A. Mortensen, Wilford Biggs, F. D. Price, J. R. Price, George F. Price, George F. McDonald, W. L. Plumb, George F. Sevey, J. Earl Heder, O. P. Cooper, J. A. Hatch, A. S. Haymore, R. P. Jones, H. A. Berry, Ernest Hatch, William O. Phelps, Arnold C. Huber, Clarence Dana, C. M. Pomeroy, Edgar Hunsaker, J. T. Lisonbee, N. W. Brinhall, Charles Standage, Ival Hunsaker, John S. Allen, Robert E. Manning, Arthur Mathewsen, Ellis Pew, Harold Despain, D. H. Claridge, H. C. Healy, Hans A. Peterson, Clarence Taylor, William F. Wooten, Don Wooden, J. J. Armstrong, G. P. Turr, P. H. Lesueur, J. E. Palmer, A. M. Kast, Albert Haws, George F. Millett, Rosel Cooley, E. C. Santee, Ralph Openshaw, Leo Aldridge, Loral Dana, John Riggs, Erin Peterson, H. Alberto Davis, L. C. Armstrong, Lawrence Kleinman, A. H. Scott.

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Missions.—T. F. Wilcox, Joseph W. McMurrin.

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St. Johns Stake.—Levi S. Udall, James Maybin, John H. Udall, J. N. Heywood, Gilbert E. Greer, Albert Jarvis, Francis M. Whiting, Albert E. Thurber, David W. Rogers, Pratt Overson.

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South Sanpete Stake.—L. R. Anderson.

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Yellowstone Stake.—W. M. Hansen.

Young Stake.—Elmer F. Taylor.

PASSING EVENTS



The railroad strike will be ended by separate agreements between the strikers and the railroads, according to an agreement entered into on Sept. 13.

An American destroyer was bombarded by a Turkish garrison, while embarking refugees at Aviali, a port on the coast of Asia Minor, near Smyrna, Oct. 4.

The engagement of the ex-Kaiser to Princess Hermine von Schoenath Carolath was formally announced Sept. 19. The ceremony to take place some time during the month of November.

The Near East peace conference convened at Mudania, Oct. 3, with the allied generals and Ismet Pasha representing the Turkish nationalists, present. The Greek representatives arrived Oct. 4. Mudania is a small village on the southern shore of the Sea of Marmora.

The old rates of pay and working conditions will be maintained for another year, by an agreement between forty-nine railroads and the Brotherhood of Railroad trainmen and Conductors, signed Oct. 3.

The vacancy in the bishopric of the North Morgan ward was filled at the quarterly conference Sept. 17, by the appointment of Elder Everett E. Anderson, second counselor to Bishop James A. Anderson.

Judge George Sutherland was inducted into his office as a member of the U. S. Supreme Court, Oct. 1. He is a former U. S. Senator from Utah, and succeeds Justice Clark on the bench of the Supreme Court.

The Grand Army Encampment.—The fifty Sixth annual gathering of Civil war soldiers opened at Des Moines, Iowa, with more than 17,000 members in attendance. Three thousand more were expected to arrive later.

Ships were cheap, when the great fleet of wooden vessels, 226 in all, which were built by the government during the war at the cost of \$300,000,000, were sold at auction to a San Francisco firm, Sept. 12, for \$750,000.

Senator Smooth arrived in Salt Lake City, from Washington, to attend conference, and was escorted by prominent Republicans to Hotel Utah. The reception was an ovation in recognition of his services in the United States Senate.

Mrs. Agnes Geddes Peterson died Sept. 13, at Preston, Idaho, after a short illness. She was born in Salt Lake City, August 11, 1857. One of her sons is Dr. Elmer C. Peterson, of Logan, president of the Agricultural College.

Elder Seymour B. Young celebrated his 85th birthday, Oct. 3, with a family gathering at his home. President Heber J. Grant and President and Mrs. Anthony W. Ivins were among the guests present. A message of congratulation from President Charles W. Penrose was read during the evening.

In the Seventeenth ward, Bishop Franklin S. Tingey was honorably released after 16 years of service as bishop. Elder Nicholas G. Smith was made bishop in his stead, and Harold W. Langton and Amer E. Hansen as counselors.

Elder Alburtes Rond, of Ogden, died Sept 13. in Rotterdam, Holland, where he was laboring as a missionary. He was born in Holland, Nov. 24, 1861. The body was shipped to Ogden for burial. He leaves a widow and three children.

Bishop Edwin F. Parry, of the Sixteenth ward, Salt Lake City, was honorably released, Oct. 2, being called to the High Council. Elder Joseph H. Lake was ordained bishop, with Elders Charles Gilbert Wright and Gus Dyer as counselors.

Ex-Senator Cornelius Cole, of Los Angeles, centenarian, who represented California in Congress during the Civil war, celebrated the 100th anniversary of his birth, Sept. 17, by a reception, and was honored by a multitude of friends with whom he shook hands.

Ezra Shomaker, of Manti, died in Salt Lake City, Oct. 1. He was born in Adams Co., Ill., March 20, 1843, and came with his parents, to Utah, in 1847. For the last seventeen years he was second counselor to Lewis Anderson, president of the South Sanpete stake.

Senator Thomas E. Watson of Georgia, died at his home in Washington, Sept. 26, due to an acute attack of asthma. For the last four years he was a prominent figure in the political battles of his state, and in the U. S. Senate he attracted attention by his sharp criticism of the government.

Forest fires in Canada have done immense damage. On Oct. 5, it was reported from Ontario that a hundred lives had been lost and six towns destroyed, and that people were fleeing before the flames. Fires were raging in two separate places in northern Ontario and in the valley of St. Maurice river in Quebec.

John McLaws died at his home in Tooele City, Utah, Sept. 27, at the age of 95 years, the oldest resident of Tooele. He was born in Renfrew, Scotland, Nov. 27, 1827, and joined the Church in 1844. He came to Utah in 1851. Being a plasterer, he worked as such on the Salt Lake Tabernacle, the Theatre, and the Bee Hive House.

Enos Mills died at Long's Peak, Colo., Sept. 21. He was a noted naturalist and author, familiarly known as "The Father of Rocky Mountain National Park." Among the books written by Mr. Mills are *Wild Life in the Rockies*, *In Beaver World*, *The Story of a Thousand Year Pine*, *The Grizzly Our Greatest Wild Animal*, *Watched by Wild Animals*, and others.

Successful observations of the solar eclipse, Sept. 21, were reported from Wollal, Australia. The American astronomers saw a corona 40,000 miles wide from which light streamers shot forth, one of which extended 2,500,000 miles from the sun's center. The photographic plate taken with a view of testing Einstein's theory of relativity was pronounced a great success.

New bishop for Georgetown ward, Idaho, was ordained at the ward conference, Sunday, Sept. 10. Bishop Harrison Tippetts, who has moved to Salt Lake City on account of poor health, was released and Elder John M. Bee was sustained in his stead. The counselors of Bishop Tippetts were retained, Elder Ernest P. Hoff, first, and Elder Walter Clark, second counselor.

An L. D. S. chapel was dedicated at Ocean Park, Cal., Sept. 24, by President Heber J. Grant, in the presence of more than 1,000 people. The new building was erected at the cost of \$41,000, of which \$12,000 was private contributions. Among the speakers were George W. McCune, Joseph W. McMurrin, Bishop C. W. Nibley, President Heber J. Grant and Otto J. Monson.

Martial law in Carbon county, was formally raised by Governor Mabey,

Sept. 16, by proclamation. This ended a situation which has existed since the latter part of April, when the sheriff of Carbon county called for state troops, to prevent bloodshed at Scofield. On April 27, a clash between mine guards and strikers occurred, in which three men were reported wounded.

The strike restraining order was upheld by Judge Wilkerson, Chicago, Sept. 23, in his decision declaring the railroad men's strike a conspiracy in restraint of trade, interfering with interstate commerce and the carriage of mails. The decision holds in effect that the strikes were responsible for acts of violence committed in connection with the strike, whether actually committed by the strikers or others.

A new ward was organized of the Roosevelt and Lincoln school districts of the Weston ward, Franklin stake, Idaho, Sept. 17. Heber Raymond Bingham was set apart as bishop, with Charles Edward Twitchell as first and Washing J. Thompson as second counselor.

Eugene Beckstead was set apart as first counselor in the Preston Sixth ward, and Alma H. Monson as second counselor.

William D. Livingston, died in Salt Lake City, Sept. 30, following an operation. He was born at Manti, Sanpete county. For twelve years he practiced law and in 1908 gave up that profession and turned his attention to other pursuits. For many years he has been connected with various irrigation and mining enterprises. He was, at the time of his death, first counselor to Bishop Albert Quist, Brinton ward, Cottonwood stake.

Bishop Daniel S. Tuttle, visited the President's office Sept. 26, and paid his respects to President Charles W. Penrose, with whom he became acquainted in the early days of the territory. Bishop Tuttle came to Utah fifty-five years ago as the first Episcopal bishop of this region. His visit this time was a call as he passed through on his way from Portland, Ore., where he attended the triannual general convention of the Protestant Episcopal church.

King Constantine abdicated, Sept. 26, in favor of his son, Crown Prince George, according to a dispatch from Athens. Revolt in the Greek army and the resignation of the Greek cabinet caused the king to quit his unenviable role of trouble breeder in Europe. The Crown Prince, took the oath of office as king Sept. 27. Prominent citizens, however, clamored for Venizelos and a republican form of government. On Sept. 28, it was reported that the ex-king had been imprisoned by revolutionists.

The Turks won a victory when the British, French, and Italian representatives, in their conference at Paris, Sept 27, agreed to accede to Kemal Pasha's demands for the return of Constantinople, Adrianople and eastern Thrace, to the Maritza river, to the Turks. In Paris it was considered certain that the eastern crisis had passed, when this decision had been arrived at, but on the 24th the dispatches from Constantinople said the Turks had attacked the British forces at Chanak, in the neutral zone, and that Kemal Pasha had rejected the terms proposed in note from Paris.

The enrollment at the Brigham Young University this year indicates an increase of 60 per cent over that of last year at the same date. The unprecedented increase is taxing the facilities of the plant and the teaching staff to the utmost, but by scheduling classes every hour of the day until 6:30 it has been possible to accommodate the students and all are receiving proper attention. The students come from nearly every county in the state of Utah, and from all of the intermountain states. Over two hundred pupils were unable to get seats in College Hall for assembly which comes on Monday, Wednesday, and Friday.

The Fordney-McCumber tariff bill was passed by the United States

Senate, September 19, as reported by the conference. The bill was introduced in the House June 29, 1921, and passed by that body July 21. It was reported to the Senate April 11, this year, and referred to conference Aug. 22. On Sept. 11 it was reported and two days later sent back to conference by the house. On Sept. 15 it was again reported and finally approved four days later. Five Republicans voted against the measure as finally reported and two Democrats supported it. The bill was signed Sept. 21, by the President. It is a "flexible" tariff, authorizing the President to change the rates from time to time without the action of Congress. What effect this will have on business and politics remains to be seen.

Duty-of-water Investigations on Coal Creek, Utah.—Efficient use of water will be impossible until the irrigator makes a conscientious study of the peculiarities of his farm so that he may be able to intelligently apply the water. This is the message of Mr. Arthur Fife of the Department of Irrigation and Drainage of the Utah Agricultural College in Bulletin No. 181—*Duty-of-Water Investigations on Coal Creek, Utah*—which has just been published by the Utah Agricultural Experiment Station. This bulletin contains the results of five years irrigation investigation to determine how the yields of various crops were affected by the application of different amounts of water. The crops experimented with were alfalfa, spring wheat, barley, oats, potatoes, and corn. It was found that by increasing the water to as high as 70 inches for alfalfa on land having primary water rights, the yields were increased. The net duty of water, as determined for grain, ranged from 20 to 40 inches, and little more than 24 inches for potatoes. Where uniform lateral distribution of water was difficult, the total requirement was a great deal higher. Therefore improvements in land preparation, so as to obtain a more uniform lateral distribution, offer the greatest opportunity for economy in the use of water. Farmers may well afford to study the bulletin and adjust their methods of irrigation best to meet the topographical and soil conditions of their farms. It is a valuable piece of information for water users, and is available upon request at the Utah Agricultural Experiment Station, Logan, Utah.

With messages to Salt Lake scouts from national and international scout authorities Oscar A. Kirkham, city scout executive, returned Sept. 26, from the national scout conference at Blue Ridge, N. C. Mr. Kirkham also brought home an especial personal honor in the shape of a small card making him an honorary member of the Boy Scouts of France, the honor being conferred by M. J. Desjardins, who represented the French organization at the conference. Mr. Kirkham was officially called to introduce Representative Desjardins to the gathering. Heading the missives sent to the local boys is one from Dan Beard, chief scout commissioner of the American scouts. His message reads: "To my Boy Scouts of Utah and their executive—Boys, you live on the backbone of our land; therefore I expect you to become the backbone of our scout organization." Signed, "Dan Beard, Chief." Chief Scout Executive James E. Westt has sent the following: "Greetings and warm personal regards from one who believes in you because you are scouts. Scouts never fail if they keep true to the obligation you and I and millions of brother scouts throughout the world have undertaken." F. Gidney, who represented the English scouts at the sessions has sent the following: "Greetings from the Boy Scouts of Europe to the scouts of the Rocky mountains. Our hearts are beating at the same rate as yours. Remember that always." Mr. Kirkham presided at one session of the conference and was selected by the delegates to represent them at the big reception given by the Rotary Club at Nashville, N. C. He thinks there is a good chance of the 1924 scout national biennial conference being held in this city, as Salt Lake has already entered the ranks as bidder for such honor.

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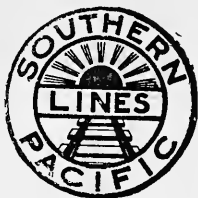
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